NATIONAL COUNCIL

OUTLOOK

JANUARY 1958

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

President Edwin T. Dahlberg

v.8
1958

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

297 Fourth Avenue
New York 10, N. Y.

OFFICERS

President—
Rev. Edwin T. Dahlberg, St. Louis, Mo.

Past Presidents—
Rt. Rev. Henry Knox Sherrill, New York, N. Y.
Bishop William C. Martin, Dallas, Texas
Rev. Eugene Carson Blake, Philadelphia, Pa.

Treasurer—
Charles E. Wilson, New York, N. Y.

Associate Treasurer—
John Henry Platt, Chicago, Ill.

Recording Secretary—
Rev. Norman J. Baucher, Elgin, Ill.

General Secretary—
Rev. Roy G. Ross, New York, N. Y.

Associate General Secretary—
R. H. Edwin Espy, New York, N. Y.

A Word to Subscribers About Inflation

The National Council Outlook is just rounding out its seventh year of publication as a journal of interdenominational cooperation — the only magazine in America devoted exclusively to what the churches do together — in the community, the nation, and the world.

During this period, as everyone knows, the purchasing power of the dollar has continued to shrink. Spiraling inflation has touched every phase of life. Magazines are no exception. Wages, paper, printing, engraving have skyrocketed — in fact every facet of publishing costs.

The price of the Outlook — $2.00 a year — has not been increased during the seven years, despite the fact that the costs of publishing have risen each year. The publisher, the National Council of Churches, has borne the burden of the increased costs. Rates must be raised or the quality of the magazine will suffer.

Effective January 1, 1958, the price of the Outlook for one year will be $3.00.

Current subscriptions at the $2.00 rate will, of course, be honored until their expiration, at which time they will be billed at the new $3.00 rate.

THE NATIONAL COUNCIL OUTLOOK
Donald C. Bolles, *Editor*

THE COVER

The National Council's new president, Dr. Edwin T. Dahlberg, is shown on our cover. The first Baptist and the first active pastor of a local church to be elected to the presidency of the Council, Dr. Dahlberg is minister of the large Delmar Baptist Church of St. Louis, Mo.

For a biographical sketch and interview with the Council's new head, turn to page 7.

Vol. VIII, No. 1, January 1958

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
A Message from the Council's General Assembly	3
Fulfillment and Promise—An Interpretative Account of the General Assembly *by J. Carter Swaim*	4
Introducing the Council's New President *by Geraldine Sartain*	7
The Council's Vice-Presidents	9
Theologically Trained Layman Assumes Council's No. 2 Post	10
The Council Speaks Out on Christian Life and Work	11
Migrants Challenge Churches' Mobility and Resources	12
Missionary Responsibility Grows in New Dimensions	13
Church Women Get Insights on Womanpower	14
Man to Men	15
The Kaleidoscope — Picture Story of the St. Louis Assembly	16
A People-to-People Relationship	18
Who Is My Neighbor: Race Relations Sunday Message	20
Outstanding St. Louis Resolutions	21
The General Secretaries' Report *by Roy G. Ross and Roswell P. Barnes*	22

Editorial Contributors: *World Day of Prayer*, February 21, Mrs. David Baker; *Adventuresome Cooperation*, Dr. J. Quinter Miller.

Editorial and Executive Offices, 297 Fourth Ave., New York 10, N. Y.
Subscription Price Three Dollars a Year

Donald C. Bolles, *Editor* — Aenid A. Sanborn, *Associate Editor*
Staff: Fletcher Coates — Wendell Kellogg
Geraldine Sartain — Elsa Kruuse
William K. Wilson, *Editorial Advisor*

Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America. Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

© National Council Outlook, 1958.

A Message from the Council's General Assembly

FROM its fourth General Assembly in St. Louis, Missouri, the National Council of the Churches of Christ in the United States of America sends greetings to the people of our churches and our nation.

Our Oneness in Christ

We are becoming steadily more aware of the oneness that is ours in Jesus Christ. We recognize it beneath the forms of organization and cooperation of this Council. This oneness is not of our own making, but God's. It is by His will and through His grace that the barriers dividing mankind are breached and overcome. We gratefully affirm that in the church God is drawing us ever more surely and profoundly together.

While ecumenical fellowship has thus far been realized chiefly among the leaders of the churches, we are convinced that now it must and can be experienced more widely by the members of each congregation. To support and strengthen all expressions of basic unity in Christ wherever His people work or worship, act or serve in His name and spirit, is a major objective of this Council.

Our Broken World

Yet the more we grow in essential solidarity with Christ, the greater is our discontent with our imperfect unity and with the disunited world in which we live—a disunity now made all the more vivid by the fearful competition in man's penetration of outer space. The plain truth is that ours is a tragically broken world. This brokenness infects the church's life and work. The world is in the church even as the church is in the world. Hence as Christians we are deeply enmeshed in that which we deplore.

It is hard to be a whole human being in today's broken world. Pressured, overstimulated, pulled this way and that by competing loyalties, fragmented by his varied roles and functions, menaced by the constant threat of war, contemporary man appears sometimes to be less than human. These hazards are increased by a society in which sheer bigness, rapid change, and the loss of control over the very means of control which scientific ingenuity has devised, spell moral ambiguity and spiritual despair.

There is a Christian word of warning and of promise to be spoken to such a man, "rich in things but poor in soul," who dwells in every one of us. All double-mindedness and undue self-concern must go. Our Lord says, "Do not be anxious. . . . But seek first His kingdom." Wholeness of life springs from singleness of purpose; it is given to those who live day by day upon God's forgiveness and who make each decision in the light of His ultimate will. Only so can man find that true selfhood and final security which are in Jesus Christ our Lord.

Our Fullness and Emptiness

Our common life reveals a paradox of fullness yet emptiness which is critical and startling. We are thankful for the outward signs of a resurgence of religious interest in our country. Many persons have been reached by various forms of evangelism. There is a heartening increase in lay participation and responsibility. Christian education has become more articulate and creative. Thirty major communions comprising 37,000,000 people are now working together in this Council*. All this gives us real cause for encouragement.

But there is still a most demanding task before us. The Christian church must deal more realistically and prophetically with the human situation in its preaching and teaching, in its work and worship, as befits the disciples of a Lord who knows what is in man.

Side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security. Why, in a nation of more than one hundred million church members should moral confusion, cultural rootlessness, and spiritual lostness be so widespread? Is this contradiction inevitable? Or can it with God's help be overcome?

With questions like these Christians are called upon to wrestle in the days ahead. Man's very insecurity and bafflement may have promise in them, and the church should baptize them with the power of the Gospel. We cannot be sure how much time is left to us, planning and working as men and women to whom every day is a day of judgment.

Our Witness to Our Oneness

As judgment begins in the house of God, so also must reformation. Organizational complacency and self-assurance based on statistics must cease. The running of "successful programs" must not be equated with the achieving of a holy purpose.

The local church in fellowship with neighboring churches is basic to our witness. God's purposes for His children are thwarted or fulfilled within local communities. The important decisions and resolutions of this assembly will be futile unless considered and put into effect by congregations and councils. It is here that our oneness in Christ must become operative and the brokenness of persons be made whole.

We are called also to become the proving ground of a fellowship that is universal because it is divine. As in missions we have been able to realize our membership in the body of Christ despite revolutionary nationalism and the renascence of other religions, so within the international realm we must bear vigilant testimony to the reconciling gospel of our Lord. Until God's will for brotherhood is done on earth the Christian conscience cannot be at ease.

Racial discrimination and segregation, though repeatedly condemned, still prevail within the church. We must severely criticize such un-Christian attitudes and practices while recognizing at the same time our own failures. We are thankful for the leadership which the church gives when Christians stand up in the midst of strife to be counted on the side of a more just and brotherly America. May God grant us the forbearance of those who understand, and the courage of those who love.

Unity of Faith and Hope

Our oneness in Christ gives us hope. We need not wait until complete unity is reached before we begin to realize the wholeness of life which God offers us. God requires us to serve him within this broken world. That which makes unity difficult also makes it imperative. We know that unity is of God, who in Jesus Christ has disclosed His will and poured out His Spirit. We are called to show forth the coming of the Lord who even now is gathering all things to himself by the power of God's love. In this assurance we move forward together. May God perfect our unity and grant to each of us His blessing and His peace!

*The Council now comprises 34 communions with nearly 38,000,000 members, as a result of the action of the General Assembly.

Message Committee at St. Louis—Left to right in lower part of picture: Dr. Roger Hazelton of Claremont, Calif., vice-chairman and drafter of the Message, and J. Irwin Miller, Disciples layman of Columbus, Ind., the chairman of the Message Committee.

Fulfillment and Promise

Spirit of Unity Pervades Council's Fourth General Assembly

An Interpretative Account—By J. Carter Swaim

DURING the reign of Louis XV, Pierre Laclede and René Auguste Chouteau established a trading post on the west bank of the Mississippi. They decided to name it, not for the reigning monarch, whose roccoco regime resulted in conditions that led to the French Revolution, but rather for his name saint, Louis IX. Now a city entirely surrounded by the United States, St. Louis was the scene, December 1-6, of the Fourth General Assembly of the National Council of Churches. Its theme, "Oneness in Christ," represented both fulfillment and promise.

In Paul's Letter to the Ephesians there is a strangely mixed metaphor where the church, in one and the same breath, is spoken of as both a building and a living organism. Reference is made to "the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple." In the seven years since it was established the National Council of Churches has become both a living organism and an instrument for the worship and service of Almighty God. In 1950 more than a dozen agencies merged their common concerns. During the early years the question sometimes was, "Can these bones live?"

In the interval the bones have become not only articulated but articulate. When Congress, State Department and White House need to know the judgment of America's majority religious group with respect to labor legislation, Hungarian refugees, or foreign aid, they consult the officers of the Council. In democratic procedure, the Assembly reviews the actions of those appointed to carry out its will, and formulates policy for their future guidance.

Many factors have contributed to the Council's attainment of present stature. Staff members coming from the merged organizations insured the continuance of long-accepted programs. These workers are augmented now by personnel whose initial loyalty and continuing enthusiasm are for the NCC as a whole rather than for any of its predecessors. The largest constituent group has now located its staff in proximity to the other divisions. Soon most of the executives of the Council will work beneath a single roof. Most powerful unifying factor of all is the awareness of the staff that, although there are many departments, there is only one Spirit.

Foreign Missions cannot say to Christian Education, "I have no need of you." Proving that Home Missions cannot say to Life and Work, "I have no need of you," these two of the Council's four major divisions reported that their recent annual assembly had been a joint one. As staff members have come to realize their mutual interdependence, the Bible's mixed metaphor continues to express the commingling of their hopes: "the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

Pursuing the cooperative concerns with which it was entrusted from the beginning, the Council, at the direction of the denominations, has built up a program which has something for everyone. Its merging organizations had carried on activities in the areas of home and foreign missions, the church and the social order, Christian education and evangelism. These now find expression in programs of Christian nurture for all age groups; in adventurous challenge to youth; in the attempt to understand automation, the new capitalism, and our economy of abundance; in ministry to Americans resident abroad; in the publications of the Friendship Press which annually are best sellers even if not reported in the conventional lists.

Multitudes of laymen give time and counsel to the Council's committees and

Fourth General Assembly of the National Coun

Rev. J. Carter Swaim is executive director, Department of the English Bible, in the National Council's Division of Christian Education.

commissions. United Church Men may yet begin to rival in creative imagination the work of United Church Women, who have these past months brought healing to our society through seminars on how to deal with controversy.

To claim the whole of culture for Christ, the Council's Department of Worship and the Arts stresses the church's responsibility for "man's imaginative and intuitive life." This emphasis received impressive support from the local committee on arrangements for the Assembly. One snowy evening delegates were taken by chartered bus to the St. Louis Art Museum. There, under the tutelage of experts, they viewed Di Cosimo's "Madonna and Child," Titian's "Ecce Homo," and El Greco's "St. Paul."

This Assembly had one advantage over the early church councils: its creed was sung rather than debated. The large German element in the St. Louis population has given to the city a sustained interest in great music. At the opening meeting in Convention Hall, the St. Louis Bach Festival Chorus and the St. Louis Symphony Orchestra were heard in a Candlelight Christmas Concert which included not only the carols of many nations, but also the Magnificat in D Major. If any barriers separated the delegates, they all crumbled at the bass aria: "He who is mighty has done great things to me, and holy is his name."

COUNCIL TEAM FOR 1958-60: Left to right, Dr. Roy G. Ross, general secretary; Dr. Edwin T. Dahlberg, president; Dr. R. H. Edwin Espy, associate general secretary.

Music of high quality, too, was provided by choirs brought in for other hours of worship. St. Louisans seem content to worship with their own choirs in their own churches, since few of them found time for the public meetings of the Assembly. Instead of being surrounded by a cloud of witnesses, the delegates in the vast hall were surrounded by great reaches of emptiness. This seemed the more remarkable because of the city's claim upon two of the leading figures of the Assembly. The president was a native son, the president-elect a world-renowned local pastor.

The only issue which threatened disharmony concerned a proposal to give state councils of churches a larger voice in the National Council. Both sides agreed to a resolution directing the General Board to create a special committee which would give the matter serious concern, maintain the proper interests of all parties, and report back in 1960. The National Council was founded by the denominations. The General Business and Finance Committee reported that the denominations still provide 44 per cent of the budget. Meanwhile, the denominations hold, by direct appointment, 90 per cent of the voting power in the General Assembly, 60 per cent in the General Board. Other

nes meets in a plenary session in the Kiel Auditorium in St. Louis.

Two pages of pictures from the General Assembly in St. Louis will be found on pages 16 and 17.

representatives, too, serve with denominational approval.

Across the nation, however, there are some 5,000 groups of people banded together in interdenominational organizations—state and local councils of churches, ministerial associations, chapters of United Church Men and United Church Women. Among some there is the belief that delegates from the conciliar movement should be admitted to larger representation in the policy-making bodies of the NCC. Though this cannot possibly happen for another triennium, one denominational leader told his delegation that the denomination is no longer to be thought of as an end in itself but only as an instrument for achieving the larger purposes of God.

WIDER AREAS OF COOPERATION

While some theologians are insisting that people in groups will do worse things than any of them would do separately, the churches are discovering that their Lord's word to individuals applies also to them: "For where two or three are gathered in my name, there am I in the midst of them." Juvenile delinquency, political irresponsibility, and survival in the age of sputniks do not seem to be denominational problems. One Christian education executive, in fact, declared that his denomination would be ruined if America's 27,000,000 unreached youth should suddenly enroll in its church schools.

The denominations are discovering not only that they can do better things together than separately but that the number of these is increasing. The Assembly reviewed programs and plans for migrant workers, national parks, those who are "sick . . . and in prison." It voiced its concern for students, for those in the armed forces, and for distraught families "forever seeking a home in a homeless world." Stewardship is not the problem of one communion, and the Council's Department of Stewardship and Benevolence annually distributes millions of pieces of literature, helps communities conduct a united church canvass, provides ministers with Stewardship Facts, and stimulates concern for "Christian Wills and Philanthropy."

Air waves seem not to follow denominational channels and the Assembly authorized the appointment of a special commission to study the role of radio, television, and films in religion. Its sympathy for the suffering peoples of the world was expressed not only in resolutions but in approval of the far-flung activities of Church World Service, through which American abundance is in some measure shared with the hungry, the naked, and those who wander as strangers and pilgrims upon earth.

An ecclesiastical cliché has it that "Unless it happens in the local church, it doesn't happen." St. Louis showed that nothing could be farther from the truth. With respect to race, the New Testament declares that Christ "has broken down the dividing wall of hostility." Comparatively few congregations have found this out, but the denominations acting together live as if it were true. National Council policy is to hold meetings only where facilities "are open to all participants without regard to race."

Under persistent pressure from United Church Women and other groups, St. Louis has advanced steadily toward integration in hotels and public transportation, if not in Protestant parishes. The local committee was therefore greatly embarrassed when some Negro delegates were unable to obtain taxi rides or service in some restaurants. Those who had known St. Louis in other years felt that to be able to hold the gathering there at all was a triumph. Even some who had been insulted thought that the very presence of the Assembly bore much-needed witness. In any case, the Assembly reaffirmed its intention to hold meetings only in communities where none of its participants would be humiliated.

COUNCIL'S STAFF INTEGRATED

It is notable that from the very beginning integration has been taken for granted in the NCC staff. It never occurs to anyone to ask the color of his boss, his secretary, or his colleague. Delegates who in St. Louis enjoyed table fellowship with persons of other races, and resolved that discrimination is a hindrance to the world-wide witness of the church, will return to segregated congregations in segregated communities. Meanwhile, the NCC, creature of the denominations, witnesses in daily work and fellowship to oneness in Christ

No local church can push back the Iron Curtain. The National Council of Churches has penetrated it. An NCC delegation was received in Russia. Russian churchmen, returning the visit, had opportunity to see something of church life in the free world. The Assembly voiced its hope, whenever conditions warrant, for a similar encounter with the Chinese. The retiring chairman of the General Board declared that a man did not need parliamentary law when presiding over a group informed by the spirit that characterized those sent by the denominations to carry on their cooperative business. In such ways the churches become the church.

Achievement of organic union is not the purpose of the conciliar movement, yet the General Assembly heard that four of its constituent communions are becoming two. Referring to the merger of the Evangelical and Reformed Church with the Congregational Christian Churches, one of the co-presidents declared that the United Church of Christ will have a Presbyterian structure depending for its implementation on the Congregational spirit of free and voluntary cooperation. Meanwhile, Presbyterian, U. S. A., and United Presbyterian delegates mingled as if their merger, voted for May, 1958, were already a reality.

Though the four churches above described will hereafter be two, the total number of communions in the NCC has increased because the Assembly voted to admit four new denominations: the Free Magyar Reformed Church in America, the Diocese of the Armenian Church of North America, the Polish National Catholic Church of America, and the Serbian Eastern Orthodox Diocese for the United States of America and Canada. Combined membership for the new denominations is approximately one third of a million.

SAINTS AND SOLDIERS

Sainthood was bestowed upon Louis IX because he exemplified qualities deemed fitting in a Christian monarch. He was ascetic yet manly, pious yet affable, just yet charitable. Gothic architecture flourished under his patronage. Sainte Chapelle was built, as were the cathedrals at Amiens, Beauvais, Bourges, and Chartres. He encouraged learning, and helped to found the Sorbonne. He stamped out the private warfare that had marked the feudal age, and abolished the duel as a means of accomplishing justice. In his time France enjoyed an unprecedented era of peace, prosperity, and progress. Yet Louis the Saint was also a man of war. He founded the French navy. He went on one of the Crusades.

That seven succeeding centuries have not resolved the conflict between saint and soldier was evident at St. Louis in 1957. President Eisenhower, who had tentatively agreed to address the Assembly in person, sent an emissary who summoned churchmen to "self-discipline and sacrifice"—not in the context of the world mission of the church but of national security. A special assistant to the President told United Church Men that our national leadership is now to be trusted because cabinet meetings are opened with silent prayer. The Army Chief of Staff came away from missile-making long enough to address the delegates on "The Price of Peace."

(*Continued on page* 26)

Introducing the Council's New President

By GERALDINE SARTAIN

UPON his election to the presidency of the National Council of Churches, Dr. Edwin Theodore Dahlberg issued a call to the Christian churches to launch a program of "massive reconciliation" throughout the total life of mankind.

Long known for his dedication to the cause of peace, Dr. Dahlberg would substitute the concept of "massive reconciliation" for the current international watchword, "massive retaliation."

That, he said, "has been a feverish philosophy of bomb for bomb, rocket for rocket, Sputnik for Sputnik."

Rather we must have reconciliation on a world scale, not just as "patchwork business of making up petty little quarrels here and there."

This is the urgent task of the Christian church today, the new leader of the Council said in his presidential address and first public statement.

It means engaging in an enterprise to bring all men "to learn to love one another as we ought to love."

At a luncheon in his honor concluding the week-long fourth General Assembly of the Council, Dr. Dahlberg challenged the churches to be concerned on a large scale about evangelism, Christian education, race relations and the establishment of world peace.

Dr. Dahlberg, a former president of the American Baptist Convention, is the first Baptist named to the Council presidency and the first who was an active pastor at the time of his election. Minister of Delmar Baptist Church in St. Louis, Dr. Dahlberg serves a church with a membership of 1,400, which belongs both to the American Baptist and the Southern Baptist Conventions. It is one of five such dual-alignment churches in St. Louis. Described as a "church with a northern accent and a southern exposure," it divides its benevolences between the two groups. About 60 percent of its members are Southern Baptist.

Although Dr. Dahlberg proclaims his first love to be the local pastorate, he has served well the cooperative work of the churches through both the National Council of Churches and the World Council. Lecturer, author and churchman known on several continents for his interest in the world-wide church, Dr. Dahlberg has served six years (1948-54) on the Central Committee of the World Council; was one of four American Baptist Convention delegates to the constituting assembly of the World Council in Amsterdam, Holland, in 1948; attended the Central Committee meeting in Lucknow, India, in 1953; and was a delegate to the World Council Assembly in Evanston, Ill., in 1954. He was also a delegate to the Constituting Convention of the National Council in Cleveland, O., in 1950.

Installation ceremony for new officers of the Council. Participating are, left to right: Dr. Eugene Carson Blake, retiring president; Dr. Edwin T. Dahlberg, president-elect, and Dr. Gaines M. Cook, chairman of the Committee on Nominations.

He has a strong commitment to evangelism and wants to see the social gospel preached with a firm evangelical emphasis.

"My dream has always been that the churches might link the evangelistic emphasis with political and social action," he told newsmen and women at his first press conference.

"The way things are now, our popular evangelism often has no significant ethical content and our social action has no dynamic spiritual motivation."

He believes that the danger in this kind of social action lies in the fact that it may become purely legislative and thereby the significance of individual rebirth will be lost—a rebirth which he believes is a condition of Christian social work. Through such a union—of evangelism and social action—the new Council leader is convinced could follow "the sweeping religious revival which, in spite of tremendous church membership does not exist at the moment."

These twin concerns followed his association with Walter Rauschenbusch, author of *Christianity and the Social Crisis,* in Rochester Theological Seminary, where the young seminarian served as Dr. Rauschenbusch's personal secretary. In 1951 Dr. Dahlberg had the honor of returning to his seminary to deliver the annual Rauschenbusch lectures and he has recently lectured on *Rauschenbusch, the Man* at the University of Chicago.

Philosopher and ardent advocate of peaceful solutions for today's tensions in the international realm, Dr. Dahlberg declared in his presidential address that the church is charged with the responsibility of awakening public opinion to the "utter folly and futility of spending four billion dollars a year on a system of defense that never in the world can defend us."

With the development of intercontinental missiles, "the old concepts of military security are completely outmoded," he pointed out, so that armies, navies and jet planes may be antiques before the end of our lifetime.

"We are faced now with chemical and

mechanical destruction on such a colossal scale that nothing more of the world may be left than a radioactive ash heap," he said.

"It is not half so important that we send Sputniks circling around the globe as that we should send more loaves of bread around the world. It is the hunger and misery of the vast populations of the earth, the unrestrained birth rates, the production of military hardware, the fanatical ignorance and illiteracy of oppressed people, that make for war.

"If we would concentrate on economic aid, the reduction of armaments, the honest exchange of news, as well as the exchange of visiting delegations across all international lines, regardless of either iron curtains or star-spangled curtains, we would go far toward the reduction of those fears and tensions which now goad whole nations into a suicidal leap into the abyss of death."

MUST SPEAK OUT

The church, declared Dr. Dahlberg, must speak out on these issues "with a courageous, prophetic voice."

The new president warned, however, that the church would need to combat "a fundamental hardness of heart—a stubborn, unyielding spirit—throughout the life of humanity today."

This stubborn spirit "complicates the process of reconciliation at every point," he continued. "It clutters up the life of the family, in the persistent refusal of husbands and wives, parents and children, to see each other's point of view. It blocks negotiations between labor and management, causes walkouts in the United Nations, stalemates every conference on disarmament, and even embitters the fellowship of men of religion."

The reconciling spirit of love, said Dr. Dahlberg, must apply in race relations as a nationwide effort. He pointed out that the General Assembly could not have been held in St. Louis three years ago because of the segregation policy. The situation was changed, however, thanks to the efforts of the Metropolitan Church Federation of Greater St. Louis, so that this year delegates and visitors of all races could be assured of equal hospitality in hotels and restaurants.

The church leader paid strong tribute to the work of the National Council of Churches in his press interview. Its impact is responsible, in part, he believes for the tremendous revival of religious interest in America. Further, it is developing exactly as it was envisioned, he pointed out. It is a *fellowship* of the churches which strictly adheres to its charter provisions.

Dr. Dahlberg saw the growing unity of the church as "the brightest sign of hope on the horizons of a darkened world." He pointed out that "the multiplied denominational systems we have do not constitute the kind of unity Christ had in mind when he prayed that all his followers might be one."

The local, national and World Council of Churches mark a "great stride forward in the direction of cooperative Christianity," he said. Still he queried how far beyond that "shall we go?"

He cautioned that some pretty straight thinking must be done "on the problems of bigness, impersonality, and unwieldiness, which might make of the church a kind of Protestant Vatican so regimented that all the values of freedom, flexibility and evangelical warmth would be utterly lost. Whatever happens, we must preserve a large measure of variety in our unity."

To those who would discredit the idea of church unity, Dr. Dahlberg pointed out that when the member churches met together to form the National Council, they did not agree in all things.

"But they made an appointment to walk together," he said, "in the paths where Jesus walked: to evangelize the nations, to bring light unto the Gentiles, to bind up the broken-hearted, to set at liberty them that are bruised, and to set the prisoners free.

"This appointment we intend to keep until that day when all the world shall know that the government of life is upon His shoulder who is called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. This is the Great Reconciliation, the reconciliation of the church in the interest of a united world."

The new president sees an extended role for the National Council in the next triennium. It will be called upon to carry out the findings of the Oberlin conference of last summer on *The Nature of the Unity We Seek* and thereby must concern itself in the theological field, he told the press.

"Unless we face the theological questions raised on the nature and doctrines of the church and of its ordinances, we will not go very far in the direction of necessary church unity," he asserted.

Dr. Dahlberg's formal installation as head of the multi-denominational National Council at the final plenary session of the General Assembly occurred just three weeks before his 65th birthday and 39 years after he began his ministry to five successive Baptist churches in Potsdam and Buffalo, N.Y.; St. Paul, Minn.; Syracuse, N.Y., and St. Louis.

A native of Fergus Falls, Otter Tail County, Minn., Edwin Dahlberg was the youngest of a family of six children. His parents were of Swedish birth, but came to America in childhood, their parents wishing to escape persecution being directed against Baptists at that time.

He was graduated with a B.A. degree from the University of Minnesota. An ardent traveler, he has been to Europe many times, has visited the mission fields in India, Burma and Ceylon and in 1956 spent a month in Israel, where he met many of the Jewish religious leaders and studied Israeli social and economic conditions.

He has impressed his congregations and colleagues as one of the great preachers of our day. He has great emotional fervor and his message is clear and convincing. Men and women in the pews feel that he is talking directly to them on meaningful aspects of their own lives.

His specialty as a pastor has been in the field of marital counseling. He has put special emphasis on the marriage clinic, and believes that the best way to maintain homes and end the soaring divorce rate is through premarital education of young couples in all phases of Christian family life.

HAS SERVED THE COUNCIL

The new president has a long record of service to the National Council. He took part in the Constituting Assembly, has been a member of the General Assembly during all its seven years, has been vice-chairman of the Department of Evangelism, and was chairman of the Committee of Ten which studied the question of a headquarters city.

Within the American Baptist Convention, Dr. Dahlberg was chairman of the Commission of Review which recommended extensive structural changes in the Convention, and is presently chairman of the Commission on Evaluation and Recommendations and of the Evangelism Committee of the American Baptist Home Mission Societies. He has served as a member of the Executive Committee of the Baptist World Alliance and is a former president of the Metropolitan Church Federation of Greater St. Louis.

Dr. Dahlberg has written many articles and two books, *Youth and the Homes of Tomorrow,* and *Which Way for the Christian?* He is also co-author of *Christian Leadership in a World Society.*

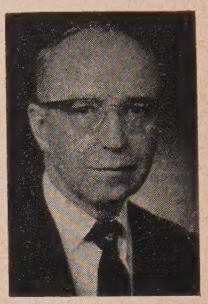
In 1958 Dr. Dahlberg married Emilie Louise Loeffler of Rochester, N.Y., who like her husband has taken part widely in denominational and interdenominational affairs. They have three children and eight grandchildren. Their daughter is the wife of Rev. Gordon M. Torgerson, pastor of the First Baptist Church, Worcester, Mass. Their older son, Bruce, an ordained Baptist minister, is associate professor of the Old Testament at Smith College, Northampton, Mass. Keith, their youngest, is a medical missionary in Burma.

The Council's Vice-Presidents

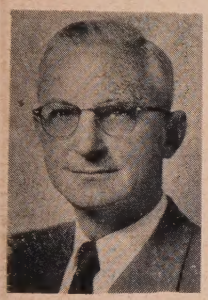
Most Reverend Athenagoras, Bishop of the New England Greek Orthodox Diocese, was born in Greece and educated there and in Constantinople. Coming to the U. S. in 1936, he studied at General Theological Seminary and Columbia University in New York. Consecrated in 1950, he first presided over the Western States Diocese with headquarters in Los Angeles, Calif.

Charles C. Parlin, Englewood, N. J., a Methodist layman, is president of the United States and Foreign Securities Corporation and senior member of the New York law firm of Shearman and Sterling and Wright. A member of the Council's General Board, he was one of the deputation of U. S. church leaders who visited Russian church leaders last year.

Mrs. Guy A. Benchoff, of Woodstock, Va., has been president, for the past four years, of the Women's Guild of the Evangelical and Reformed Church. She represented her denomination at the Evanston Assembly of the World Council, and last summer attended the consultation on the Work of the Laity in the Church at Yale.



Dr. Virgil A. Sly, Indianapolis, Ind., executive chairman of the division of world mission of the United Christian Missionary Society (Disciples), is chairman of the National Council's Division of Foreign Missions. He has traveled extensively in the interest of Christian missions, and was a delegate to the meeting of the IMC at Willingen, Germany.



Dr. Arthur Gardiner Coons, a Presbyterian layman, is president of Occidental College, Los Angeles, Calif. A specialist in economics and social sciences, he was regional price executive for the OPA in Los Angeles, and in 1945-46 economic adviser to the U. S. Reparations Mission to Japan. In 1956-57 he was on the President's Committee on Education Beyond High School.

Bishop B. Julian Smith, Chicago, CME Church, is a native of Georgia, educated at Howard University, Garrett Biblical Institute and Northwestern University. After 13 years as a pastor and 19 as general secretary of the CME board of religious education, he was made a bishop in 1954. He helped plan for the merger of the International Council in the NCC.

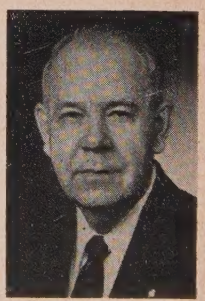
Francis S. Harmon, New York attorney born in Mississippi, is a Baptist. After many years with the YMCA's National Council and International Committee, he became a staff executive of the Motion Picture Association. He has been acting chairman of the NCC's budget committee and is a vice-president of the Interchurch Center's board of trustees.

Charles P. Taft, Cincinnati, O., an Episcopal layman, is a lawyer, labor consultant and public servant. A son of the 27th President of the United States, he is a former president of the Federal Council of Churches and a member of the Central Committee of the World Council. He is chairman of the National Council's Department of the Church and Economic Life.

Bishop Reuben H. Miller, Indianapolis, Ind., of the Evangelical United Brethren Church, is chairman of the Council's Division of Christian Education. A native of St. Paul, Minn., and a graduate of North Central College and the Evangelical Theological Seminary, Naperville, Ill., he served for four years as the Council's recording secretary.

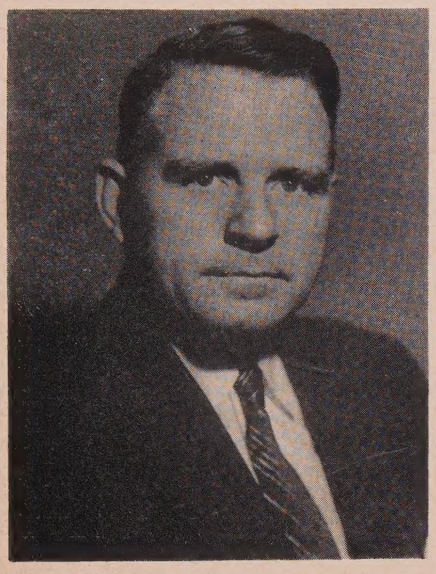
Mrs. T. O. Wedel, Washington, D. C., a prominent Episcopalian and president of United Church Women, is the wife of Dr. T. O. Wedel, canon of the Washington Cathedral and warden of the College of Preachers. She is thoroughly familiar with the work and problems of the National Council and the World Council of Churches.

Bishop G. Bromley Oxnam of the Washington Area of The Methodist Church, is chairman of the Division of Christian Life and Work. He is a former president of the World Council of Churches and of the Federal Council of Churches, founder of the Church of All Nations in Los Angeles, and formerly a professor at Southern California, Boston University and DePauw.



Dr. Willard M. Wickizer, Indianapolis, Ind., executive chairman of the division of home missions and Christian education of the United Christian Missionary Society (Disciples of Christ), is the new chairman of the National Council's Division of Home Missions. A native of Des Moines, Iowa, he was educated at the University of Oklahoma and Boston University.

Theologically Trained Layman Assumes No. 2 Council Post



R. H. EDWIN ESPY

THE first layman to serve as associate general secretary of the National Council of Churches, Dr. R. H. Edwin Espy, takes up his new duties this month following his election at the Council's fourth General Assembly in St. Louis. In the same action the Assembly re-elected Dr. Roy G. Ross to a second term as the Council's general secretary, its highest administrative post.

Dr. Espy came to his new post from the Division of Christian Life and Work, which he had served since 1955 as associate executive secretary. A veteran of international church conferences and world traveler, Dr. Espy directed the work of the National Student YMCA for 11 years prior to coming to the Council.

"The task of the church today is a unified task to present the whole Gospel to the whole person," Dr. Espy declared in a recent interview. "This requires a comprehensive view of the life of the church as it has found expression in all the denominations."

In order to fulfill this task, he feels that the National Council must conduct a multitude of diversified activities—each important in its own right—but assuming multiplied significance when carried out as part of a total witness of the total church.

"In this perspective," Dr. Espy says, the National Council expresses itself both in unity and diversity, the one indispensible to the other."

Race, international affairs, economic issues, social welfare, religious liberty and other areas of Christian social relations have been the subjects of intensive study by the Division of Christian Life and Work, which Dr. Espy headed.

"During the three years I was related to this division," Dr. Espy declared, "we concentrated on coordinated long-range planning. We were convinced that the issues confronting the churches must be attacked on an interdenominational and ecumenical basis. In fact, they cannot be effectively dealt with otherwise."

It is a costly luxury, he feels, for the churches to compete in conducting programs of study and action in the areas of race relations, religious liberty and welfare as they risk duplication. "The churches are selling themselves short if they are unwilling to pool their resources," he declared.

An authority on international as well as national affairs, Dr. Espy was a member from 1941-48 of the Federal Council of Churches' Commission on a Just and Durable Peace, and special ecumenical assignments have taken him to most of the countries of Europe and the East.

For three years he was general secretary of the Student Volunteer Movement and executive secretary of the first World Conference of Christian Youth which met in Amsterdam in 1939.

From 1936-39, Dr. Espy was world secretary of the Ecumenical Youth Commission of the Universal Christian Council for Life and Work and of the World Alliance for International Friendship Through the Churches. In this capacity, he was the first American on the Geneva staff of the Provisional Committee of the World Council of Churches.

A staff member of the Oxford Conference on Church, Community and State and the Edinburgh Conference on Faith and Order, Dr. Espy has also participated in various capacities at many other ecumenical conferences in this country and abroad. These included the Amsterdam and Evanston assemblies of the World Council. He was also a member for 20 years of the General Committee of the World's Student Christian Federation and made a round-the-world tour in 1952-53 on behalf of the International Committee of the YMCA.

Dr. Espy has taught in the fields of religion in higher education at Yale University Divinity School, Union and Drew Theological Seminaries and has lectured extensively at other institutions. A fellow of the National Council on Religion in Higher Education and chairman of the board for Protestant student work at Columbia University, he is the author of *The Religion of College Teachers,* published in 1951.

Born in Portland, Ore., Dr. Espy is a graduate of the University of Redlands (Cal.), and Union Theological Seminary in New York City, but he is not ordained. He took three years of postgraduate work in Germany at the universities of Munich, Tübingen and Heidelberg and received his Ph.D. from Yale University. He also holds an honorary D.D. from Redlands. A member of the American Baptist Convention, Dr. Espy serves as a deacon of the Riverside Church in New York City.

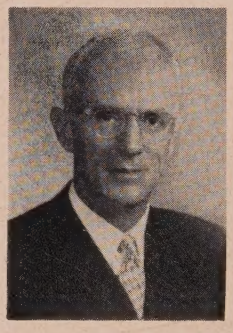
Council Officers

General secretary of the General Brotherhood Board of the Church of the Brethren, Elgin, Ill., Dr. Baugher represents the fourth generation of his family in the Brethren ministry.

DR. NORMAN J. BAUGHER
Recording Secretary

A New York Baptist layman, Mr. Wilson is former president of the General Electric and was first director of the Office of Defense Mobilization.

CHARLES E. WILSON
Treasurer



A Presbyterian layman of Chicago, Mr. Platt is chairman of the Audit Bureau of Circulations. For many years he was associated with James L. Kraft in religious, civic and welfare activities.

JOHN H. PLATT
Associate Treasurer

The Council Speaks Out On Christian Life and Work

HARDLY a headline appears in newspaper reports dealing with freedom and justice, international peace and Christian welfare which does not become the concern of one of the seven departments of the Division of Christian Life and Work. And perhaps more than at any time in history, events during the past three years have needed determined action and straightforward statements both by the Division and the National Council's constituent-bodies.

The fourth General Assembly in St. Louis provided this opportunity for Division members and officers from all over the country to look at the past three-year record and set the course for the future. At a time when the sputniks, referred to by so many Assembly speakers, were whizzing overhead and the names *Little Rock, Dave Beck, Koinonia* and *Martin Luther King, Jr.* have become household words, the Division, in its business sessions, prepared the important series of resolution adopted by the National Council Assembly and published across the nation.

Members listened as Dr. King analyzed "The Oneness of Man in American Intergroup Relations," backed by his experiences as president of the Montgomery Improvement Association and years of fighting prejudice in the United States.

They heard Australia's leading evangelist, Rev. Colin W. Williams, reiterate that "Christians can speak effectively on social problems only if the church itself is involved in those problems." And it applauded Dr. Roswell P. Barnes, the National Council's former associate general secretary, for his statement concerning liberty and license, and our false living standards.

Liberalization of the nation's refugee legislation, a stronger foreign aid program with freer trade, and an enlarged program of technical assistance and cooperation in underdeveloped countries were among seven major resolutions formulated by the Division and passed by the General Assembly in St. Louis.

In preparing its resolution on freedom of association, the Division indicated that it was aimed at ordinances and laws being adopted in some sections of the South to require members of the National Association for the Advancement of Colored People to reveal their names. The resolution declared that it is "a grave threat to all associations and to all liberties when the freedom of any legitimate voluntary association is assailed."

Dr. Martin Luther King, Jr., left, president of the Montgomery Improvement Association, chats with Dr. Edwin T. Dahlberg. Dr. King spoke on "The Oneness of Man in American Intergroup Relations," on the basis of his experiences in Montgomery.

"Even when arming," declared the resolution on Some Hopes and Concerns of the Churches in the Nuclear-Space Age, "our nation must persistently seek workable, inspected, controlled reduction and regulation of all armaments, including nuclear weapons." The "continuing Christian concern for reconciliation" voiced in this statement was also the theme of the message of the newly elected president of the National Council, Dr. Edwin T. Dahlberg, in his first address to the Council.

Declaring in its opening sentence that "racial segregation is contrary to the teaching of Jesus," another resolution called on the churches for "responsible local community action and obedience to the mandates of the United States Supreme Court."

"This General Assembly," the resolution concluded, "commits itself, and urges the member churches and all their constituencies to commit themselves, to strengthen further the efforts and to increase the work of the churches—national, regional and local—to achieve as soon as possible a non-segregated society."

The "moral crisis" in the labor movement and in labor-management practices was the subject of a firm resolution in which the Council pointed to recently publicized "evil deeds" of some labor leaders. It emphasized, however: "We believe that labor unions are responsible for the situation that has been revealed, but so is management and so, too, is the Christian church."

Following the Division's preparation of this resolution and its adoption by the General Assembly, a telegram was authorized to be sent to George Meany, CIO-AFL president, from the National Council commending him and others in the CIO-AFL for "the valiant battle you are waging for decency."

Methodist Bishop G. Bromley Oxnam of the Washington, (D.C.) Area, was elected chairman of the Division of Christian Life and Work, thereby becoming a vice-president of the National Council for the next triennium. A past member of the Council's General Board, he succeeds Mrs. Douglas Horton, a former president of Wellesley College and wife of the dean of Harvard Divinity School.

The texts of resolutions prepared by the Department and adopted by the fourth General Assembly appear on page 21.

Migrants Challenge Churches' Mobility, Resources

A MIGRATORY generation, constantly on the move, is giving American churches their biggest headaches.

Staggering complexities result; to meet them the churches must learn new techniques, a ten-man panel of denominational experts agreed at the National Council's General Assembly.

New methods are needed if the churches are even to survive, they said, since both their mobility and their financial resources are challenged.

The problem is accentuated, said Dr. Harold H. Baldwin of New York, Presbyterian authority on urban life, by great mass movements of population, by changes in the pattern of city life and a rising birth rate that each year adds enough people to fill a city the size of Des Moines.

Dr. Baldwin and others noted skyscraper parishes—where the church must learn how to minister to high-rise apartments—the development of rural slums by agricultural migrants, the migration from reservations of Indians ill-equipped for urban living, and the dispersal of large numbers of Spanish-Americans all over the country in a quest for a better way of life.

The panel discussion at the special visitors' program for the Division of Home Missions was chaired by Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions.

While congratulating the mission boards for learning to work together to make the church effective, Dr. Douglass warned that they can't be complacent about their home missions work, which is "historic and co-extensive with life."

Some churches have had to learn new ways swiftly, Dr. Baldwin said, especially those that have had a population turnover of 40 to 60 percent in a single year. This can be an opportunity, too, he pointed out, since many of the people moving in are Protestant in background.

New rural slums and de-population areas pose the opposite problem. How can a church which must be self-supporting remain, or a new one move in, to serve either poverty-stricken or disappearing residents, asked Dr. Henry S. Randolph of New York, town and country expert for the Presbyterian Church, USA.

He reported that the National Council's Division of Home Missions is appointing Mr. Perry Norton of the American Institute of Planners to serve as consultant on re-development.

If population growth creates the need for 2,000 new churches a year, manned by 2,000 new ministers, "where will we get these men and how do we train them?" queried Rev. Purd E. Deitz of St. Louis, general secretary of the Board of National Missions, Evangelical and Reformed Church.

Many denominations have a deep concern about providing new church buildings, noted Dr. Edward S. Frey of New York, architectural expert of the United Lutheran Church. He predicted that church building in America will break the one-billion-dollar mark in 1958. The 1957 figure was estimated at 900 million dollars.

The inner core of city populations is now made up of minority groups, Dr. Galen Weaver said. Dr. Weaver, race relations secretary of the Congregational churches, cited that the movement of American Indians from reservation to city stems in part from present government policies.

More understanding and acceptance of Indian newcomers are needed in the United States, a Sioux woman born and reared on the Santa Res reservation in Nebraska reported in an address on *The Indian Story*.

Mrs. Percy Tibbetts and her husband direct the community center in Rapid City, S. D., which helps 500 Indian families adjust to town life through classes, 4-H and teenage clubs, sewing groups, arts and crafts, sports, Sunday school and counseling.

In a moving address on *The Brotherhood We Seek*, Rev. Clarence L. Jordan of embattled Koinonia Christian Community near Americus, Ga., noted that 2,000 Americans have signed pledges of

(*Continued on page* 14)

Bishop Mueller Heads Christian Education

THE Division of Christian Education was told to "jab and jar and rattle the Christian conscience on everything," learned that the churches are providing most inadequately for youth, and acquired a new set of chairmen in its meetings at the General Assembly.

Bishop Reuben H. Mueller, Indianapolis, Ind., was elected chairman of the Division of Christian Education. Bishop Mueller, former executive of the Board of Education of the Evangelical United Brethren Church, succeeds Dr. Paul Calvin Payne, who has been chairman of the division since its inception in 1950 and who was chairman of two of the agencies which merged to form the National Council—the International Council of Religious Education and the Protestant Radio Commission.

Rev. Theodore A. Gill, Chicago, managing editor of the *Christian Century*, who was the principal speaker, asked, "How are we doing on race relations?" "Where is our joy of learning?" and picked on nationalism as a problem for Christian educators, "for nationalism obscures the vision of whole peoples."

"We must begin asking critical questions of that which we take most for granted," he said, "and that requires a detachment which is not now much in evidence."

The pressures, tensions, complexities facing youth in 1958 and the task of the church in meeting youth needs today were taken up in a special program on *The Churches' Ministry to Youth*. Statements by Rev. Donald Newby, youth department head, described youth today as confronted by 42,000 kinds of jobs, more than twice as many as in 1940. He described today's 16 million teenagers as having nine billion dollars of available spending money, but facing difficulties in peer group relationships because of the annual moving of one-fifth of the nation's families.

What is being done to serve youth in the churches was made clear in a dramatic presentation by Carmeta Clark, youth associate. This demonstrated that the churches are doing more than ever in their history but this is still grossly inadequate in the face of the coming barrage of eight million more teenagers by 1965.

A visitor, Philippe Maury, Geneva, Switzerland, general secretary of the World's Student Christian Federation, which represents college and university students in more than 70 countries, announced a six-year program to provide students with special opportunities for fresh understanding of the churches' mission and commitment to it.

Elected chairmen of the three commissions which make up the division were three Philadelphians, Rev. Franklin I. Sheeder, Evangelical and Reformed Church, the Commission on General Christian Education; Rev. E. Fay Campbell, Presbyterian Church, U.S.A., Commission on Higher Education; and Rev. William J. Keech, American Baptist, Commission on Missionary Education.

Missionary Responsibility Grows in New Dimensions

UNDER the theme, "One Lord Over All," almost 350 members of the Division of Foreign Missions congregated for three days in their eighth Annual Assembly in St. Louis to study, work and pray together.

Filling the large wood-paneled hall adjoining Kiel Auditorium, they heard the theme reiterated by Rev. James K. Mathews: "Let Us Proclaim Him"; Rev. Virgil A. Sly: "Let Us Serve Him"; Rev. Alford Carleton: "Let Us Obey Him in Partnership"; and Rev. T. Donald Black: "Let Us Obey Him." In other addresses, Philippe Maury, general secretary of the World's Student Christian Federation, and other church leaders from overseas helped round out the picture of the year's problems and achievements on the churches' far-flung mission fields.

The Division's Message, presented at the third business session on December 3, analyzed the changes wrought in Christian service and the churches' mission today against the background of history. "The missionary responsibility of our time," it declared, "grows in new dimensions. . . . More rather than less is required of us."

Appreciation to the committee which prepared the Message was voted unanimously in a resolution asking that it "be commended to member agencies for the widest possible use among the churches and that it be made available also through national Christian councils in other lands."

Of the seven other resolutions which the Division passed unanimously, one which received wide attention called for "a loan or loans" by the United States Government to "insure the continuance of India's basic economic development." After stating its reasons for supporting such action, the Division asked that its concern be communicated "to the President of the United States, to the Secretary of State and to other appropriate authorities in the Government."

It was agreed, too, that staff members of the Division will attend the 14th World Convention on Christian Education to be held in Tokyo next August, and members were asked to encourage local churches to send delegates to this important meeting.

Probably few symposia are more filled with drama than those in which Christian church leaders from foreign countries take part. "The raising of the curtain on *our* drama," Chandran Devanesen of India told the assembly, "was India's independence, and the unfolding drama of social change is all a part of a national and religious renascence." Mr. Devanesen, professor of history at Madras Christian College in India, is now taking graduate work at Harvard University.

Declaring that "we live in a ripening world," Dr. Donald McGavran presented some startling facts on the increase in Christian commitment in the world. In Chile, he said, one in ten is now a Protestant Christian, while church membership has trebled in Brazil. In Puerto Rico, church enrollments average a ten per cent increase every year and in Africa "one hundred million animists are growing in the Christian faith." Nevertheless, Dr. McGavran emphasized that "the crucial issue today still remains slow church growth." A minister of the Disciples of Christ, Dr. McGavran has served as a missionary in India for many years.

A young Brazilian doctor of medicine held his audience spellbound by his report on the doctor's role in the Christian mission. Dr. Carlos Patricio, a member of the Presbyterian Church, U.S.A., reminded his listeners that the Christian physician is more than a healer of bodies, for "the doctor's work would stop if he forgot that most important part—the soul."

In her report on women's work in the Philippines, Mrs. Felicidad Catli, who is a member of the faculty of Union Theological Seminary in Manila, made a plea for more reading materials in the vernacular of the country people who have time to read. Dr. Virgil A. Sly of Indianapolis, newly elected divisional vice-president of the National Council, moderated the Tuesday meetings.

Bishop Rajah B. Manikam of India conducted the worship service which opened the Division's visitors' program on Wednesday morning in the Kiel Opera House. Following short talks by four of almost 100 foreign visitors on the stage, a remarkable film, "The Mark of the Hawk," was shown in its first American preview. Produced by World Horizons, Inc., an agency of the Presbyterian Church, U.S.A., the film, starring Eartha Kitt and Sidney Poitier, was warmly acclaimed by the audience and local critics.

Our high standard of living complicates every American effort abroad, Dr. Black told the Division at the Tuesday evening meeting. He cited American wealth, nationalism and "humanity" as obstacles to the Christian mission outreach, but underlined that they could be turned into "our greatest advantages." A member of the Division's executive board, Dr. Black is an executive of the United Presbyterian Board of Foreign Missions.

Speaking on the same program, Dr. Carleton reported on his participation as a consultant to the conference of 45 South and East Asia nationals held last March in Prapat, Sumatra, "an assembly filled with courage and rich in Christian conviction and ability." Executive vice-president of the American Board of Commissoners for Foreign Missions (Congregational Christian), Dr. Carleton is also a member of the executive board of the Division.

In business sessions over which the president of Union Theological Seminary, Dr. Henry P. Van Dusen of New York presided, the work of the past year was reviewed, minutes approved and the budget studied. An optimistic note was sounded when the treasurer Dr. Hugh E. Kelsey reported that the 1957 budget was in such good shape "that a little may be left over."

Dr. Luther A. Gotwald was re-elected executive secretary for the next triennium. Officers elected for the coming year included the divisional chairman, Rev. J. Clinton Hoggard, executive secretary of the Department of Foreign Missions of the AME Zion Church; first vice-chairman, Mrs. Charles H. Sears, American Baptist Foreign Mission Societies; and second vice-chairman, Dr. Clara M. French, Methodist Board of Foreign Missions.

64,000 Questions Answered

So you want to know about the National Council? Read all about it in a new pocket-size pamphlet, "Working Together Through the National Council of Churches." Copies are free up to quantities of approximately a hundred. If you want one, write the Office of Public Relations, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Church Women Get Insights on Womanpower

IF SOMEONE had asked the occupation of each of the 950 churchwomen gathered in St. Louis' Sheraton-Jefferson for luncheon December 4, the majority might have answered: "Housewife." But very few would have said, resignedly, "*Just* a housewife."

The fact that they represented churches and councils of United Church Women in almost every state in the Union could only mean that each had at least one other full-time job—seeing that the churches' work gets done by putting the preaching into practice.

The results achieved by "womanpower" and its potential for the future were spelled out in a statement by the National Manpower Council, a copy of which lay at each place set in the meeting room and it followed that the luncheon speaker should be Margaret Hickey, a member of that council.

While proudly admitting that she, too, is a housewife, she is also the personification of American womanpower. A leading woman executive, she is a lawyer and the wife of a lawyer, editor of the public affairs department of *The Ladies' Home Journal* and a member of numerous national health and welfare organizations. As a member of the board of governors of the American Red Cross, she had just got back from an around-the-world-in-forty-days tour on their behalf, during which she saw women everywhere "cooking the bacon they had helped earn."

"The arguments concerning women's rights are outmoded," Miss Hickey told the group. "Today it's a question of human rights, although," she added, "I believe in equal rights for men, too."

Stating that the American economy today depends for one-third of its labor force on women, over half of them married, Miss Hickey warned, "We tend to underestimate the capacity for growth and leadership of young women in this country."

Miss Hickey visited village development programs in Iran, Thailand and Cambodia on her way to and from India where she attended the International Red Cross Congress in New Delhi. "I am proud of the fact that the churches have worked generously and uncritically in these areas," she said. "Where governments have either held back or not acted, the churches have refused to wait."

As hostess for St. Louis, Mrs. J. W. Sonnenday, president of that city's Council of Church Women, reported on some of the programs of that group in local hospitals, for senior citizens and foreign students. Quoting her Council's motto: "Don't do it at all if you're not going to follow through," she presented a short summary of numerous activities, including "round-the-clock" UCW meetings to serve business and professional women, which emphasized once more the impact of "Womanpower in Action."

Margaret Hickey, left, editor of the public affairs department of the *Ladies Home Journal*, principal speaker at the UCW luncheon, with Mrs. T. O. Wedel, UCW president.

Tribute was paid at the United Church Women's luncheon to a long list of prominent churchwomen carrying out civic and world-wide projects through more than 2,000 local and state councils of church women in which more than ten million are represented.

Miss Edith L. Groner, retiring associate general secretary of UCW, was especially honored in a warm commendation, "The Power of One Woman," by Mrs. Fred S. Buschmeyer of Washington, D. C., chairman of the UCW personnel committee. Mrs. Theodore O. Wedel, UCW national president, also of Washington, presided at the luncheon and Mrs. W. Murdoch MacLeod, UCW general director, introduced the speakers.

Migrants Challenge

(*Continued from page* 12)

$50.00 each in the past year to help the farm. Ever since it has been under gunfire and dynamite attack, a tremendous outpouring of spiritual power, as well as of financial support, has aided members of that farm cooperative colony to survive, its leaders said.

A rural enterprise of another sort—one by which A. E. Cox, experienced in the cooperative movement and in farm organizations, was sent to gain church cooperation with the government rural development program—was described.

Cox reported that illiteracy is high, sanitation systems and farm equipment scanty and incomes of many farm families less than $1,000 a year in some sections of the country. The government's rural development program to help raise farm incomes is carried on at the grassroots level in 70 pilot counties in 30 states through the Department of Agriculture in cooperation with local industry, civic organizations and churches.

More catch-up classes and child-care centers are needed and better housing is an ever-pressing need, said Rev. Julius Scipio, a Migrant Ministry staff worker who travels from Florida to New York State each summer, preceding the migrant trek.

Man to Men

J. Clinton Hawkins, left, former chairman of United Church Men, with the principal speaker at the UCM luncheon, Hon. Howard Pyle, of the President's White House staff.

IN AN Assembly week luncheon session, for men and by men, one of the more prominent members of President Eisenhower's White House staff put himself on record with the statement that between them religion and government are this nation's two basic resources for peace.

Hon. Howard Pyle, deputy assistant to Mr. Eisenhower, former Governor of Arizona and a distinguished Christian layman, spoke to some 400 United Church Men on "Oneness in Chirst, in Spirit and in Fact."

"Of all the fields open for individual endeavor," he told national and local leaders of the National Council's laymen's movement, "I have long since come to the conclusion that the two most challenging, most necessary, and most urgent are religion and government. If there is failure in either of these categories, no other science or profession can save us.

"I do not say that we do not need to expand the physical sciences. I do not say that we don't need tremendous military strength. On the other hand, I do say that we cannot rely on these things alone.

"Communism hates God as it hates most of the other interests of the free world. It pays tribute to nothing but the absolutes of this world.

"Because we thought that peace could and would be achieved if nations set up the machinery to work together at constructive activities, our great country joined in establishing the United Nations in April of 1945.

Following V-J Day in September of 1945, we demobilized our military strength as a gesture of good will to our neighbors around the world, reduced our annual military expenditures from 80 billion dollars in 1945 to 11 billion dollars in 1948, and relied in good faith on the new United Nations and the hope that the nations of the world at last had had enough of war.

"But in the 12 years a just and lasting peace has not been achieved. The threats of open hostilities still prevail. Still others are political and social. But threaded through it all is the eternal war between God-given concepts of brotherhood and freedom among men and those forces that make a mockery of such.

"History repeats itself over and over. Today we are living through a new era of challenge, and we need to examine, not only the state of affairs that led up to it, but perhaps even more importantly our responses to it.

In so doing we must not be reluctant to be as critical of ourselves individually as we are of others. Neither must we make the mistake of substituting the principles of our way of life for those of another way of life simply because the one way may seem to be superior to the other for the moment.

"Remember they crucified the Christ, but he still heads up a column of progress that will outlive any and every force that may ever be arrayed against it."

Presiding at the luncheon was J. Clinton Hawkins of St. Louis, former chairman of United Church Men.

Honor Retiring Staff Members

FIFTEEN members of the National Council's staff retired during the triennium 1954-57. Seven of them were present in person at the President's Luncheon at the General Assembly in St. Louis on December 6 to hear Dr. Eugene Carson Blake, president, recognize their service.

In presenting them, Dr. Roy G. Ross, general secretary, called attention to their "deep commitment, special professional gifts, and excellence of accomplishment." They were also "representative of the variety of roles and talents required to make the National Council tick," Dr. Ross said.

The list included *Miss Clara Bentley,* associate secretary, Africa Committee, Division of Foreign Missions; *Miss Agnes H. Campbell,* librarian, Bureau of Research and Survey; *Mrs. Elizabeth C. Dunn,* promotion manager, Office of Publication and Distribution; *Miss Edith L. Groner,* associate general director, General Department of United Church Women; *Miss Elsie D. Harper,* director of Christian World Relations, General Department of United Church Women; *Mrs. Floy S. Hyde,* director of leadership and outreach, General Department of United Church Women; *Dr. Bruce W. Jarvis,* staff physician, Associated Missions Medical Office, Division of Foreign Missions; *Miss Josephine Little,* associate director, Office of Finance; *Dr. I. George Nace,* executive secretary, Division of Home Missions; *Dr. Claud D. Nelson,* executive director, Department of Religious Liberty, Division of Christian Life and Work; *Edwin W. Parsons,* general director, General Department of United Church Men; *Dr. John H. Reisner,* advisor, Rural Missions Cooperating Committee, Division of Foreign Missions; *Mrs. Myrta P. Ross,* director of interpretation, General Department of United Church Women; *Dr. Erwin L. Shaver,* executive director, Department of Weekday Religious Education; *Mrs. Margaret L. Smith,* administrative assistant to the executive secretary, Division of Christian Education.

THE KAL

The cameraman reco

of the St. L

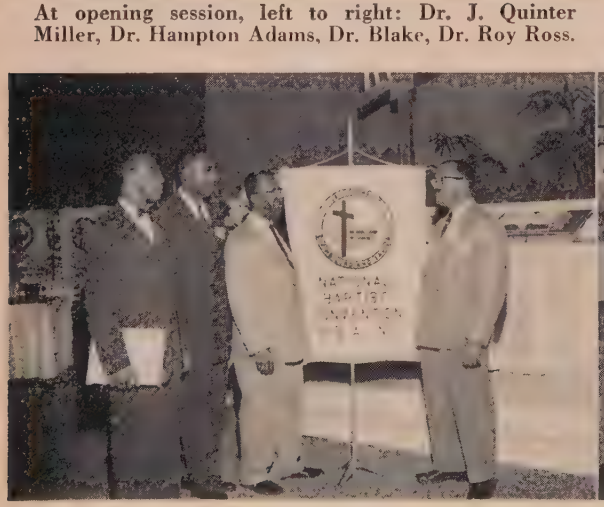
Dr. E. G. Homrighausen speaks on Council's program.

Citations are given Standard Bible Committee members.

At opening session, left to right: Dr. J. Quinter Miller, Dr. Hampton Adams, Dr. Blake, Dr. Roy Ross.

Christian Board of Publications operates attractive cooperative bookstore for denominational publishers.

ACS leaders, front, Lowder; read, John B



A group of National Baptists look at their banner, which symbolizes more than four million members.

Representatives of the Armenian Church in North America, headed by Archbishop Calfayan, center.

Rt. Rev. Arthur L of Missouri, greets

OSCOPE

pictures highlights
Assembly.

Exhibit symbolizes Assembly theme, *Oneness in Christ.*

Army and Air Force chaplains hear Gen. Maxwell Taylor.

Hood, Dr. Virgil
Frederick Reissig.

NCC pilots, past and present—left to right: Bishop Sherrill, Bishop Martin, Dr. Blake and Dr. Dahlberg.

Explain NCC organization—left to right: Dr. Fry, Bishop Oxnam, Dr. Torrey Walker and Dr. Blake.

Episcopal Bishop
y Knox Sherrill.

Receive Free Magyar Reformed Church representatives: Rt. Rev. Zoltan Beky and Rev. Gabor Csordas.

A serious discussion of Assembly matters by a group of denominational representatives at St. Louis.

A People-to-People Relationship

THE world has too little food rather than "too much," declared U.S. Senator William Proxmire (Dem. Wisc.), deploring the fact that our farm abundance "seems like a curse instead of a blessing to the farmers whose skill and diligence produce it."

Senator Proxmire, appraised U.S. farm policy and found it wanting in an address at a major luncheon sponsored by Church World Service during Assembly sessions in St. Louis.

At the same time he congratulated Church World Service, relief agency of the National Council of Churches, for the aggressive role it has played in distributing surplus food to the needy.

"It is a notable example of the Christian spirit of sharing with our less fortunate neighbors," he said.

He praised the partnership between government and religion, which had transformed what might otherwise appear to be a "surplus disposal" program into a people-to-people relationship binding men and women of good will closer together.

"I believe that the food which saves a child's life and health in a Church World Service refugee camp in Hong Kong serves a use as high as any that is produced anywhere beneath the sun," Senator Proxmire said. "I do not believe that we can term it a 'burdensome surplus.' "

In assessing the government farm policy, the Senator characterized it as "a monumental failure of moral imagination." This policy deliberately wastes food on a scale that "staggers the imagination," while millions around the world hunger, he said.

Awards for outstanding contributions to the work of CWS were presented by Rev. Gaither P. Warfield, CWS executive committee chairman, to the following St. Louis persons: O. D. Evans, advisory committee chairman, CWS center; Mrs. A. R. Haldiman, representing volunteers from local churches; Rev. Elmer J. F. Arndt, representing the staff of the CWS center; and Steven Maravich of the Serbian National Defense Council.

The speakers were introduced by John M. Dalton, attorney-general of Missouri. Rev. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, gave the invocation, and Rev. O. Walter Wagner, executive secretary of the Metropolitan Church Federation of Greater St. Louis, the benediction.

Honorable John M. Dalton, attorney general of Missouri, chats with Senator William Proxmire of Wisconsin at the Church World Service luncheon meeting in St. Louis.

Consult the Experts

In preparation for the National Council's Fifth World Order Study Conference, to be held in Cleveland, O., next fall, the Council's Department of International Affairs recently sponsored a consultation on "Moral Responsibility and Nuclear-Space Problems."

The group included leaders in international, political, church and economic affairs. Shown in the picture are, left to right: Bentley Glass, Professor, Genetics, Johns Hopkins University; George Thomas, Professor, Department of Religion, Princeton University; Charter Heslep, Chief, Program Review and Analysis Branch, International Affairs Division, Atomic Energy Commission; Richard M. Fagley, Executive Secretary, Commission of the Churches on International Affairs; Ernest A. Gross, Chairman, Department of International Affairs; Dean Rusk, President, Rockefeller Foundation.

Outlook

World Day of Prayer, February 21

UNDER the theme, "The Bread of Life," the 1958 World Day of Prayer service, prepared by women from Australia, opens with the ancient prophet's call to worship, *"Ho, everyone. . . ."*

"Ho, everyone. . . ." No distinctions here; no curtains, no zones, no borders, no oceans, no geography at all.

"Ho, everyone. . . ." No "white Australia" policy operates here; no South African apartheid; no Communist or non-Communist exclusiveness; no American system of segregation. *"Ho, everyone. . . ."*

The World Day of Prayer is not a day when a single flag of a single nation flies in the hearts of the worshipers; not even a day when only the flags of the member-states of the United Nations fly. This is the day when the flag flies for man—for men, women and children in every land, under any circumstances, of any condition. It is the World Day of Prayer, it is also the Day of Prayer for the World. *"Ho, everyone. . . ."*

It is easy to become too sentimental about this. To mouth pretty phrases about women joining hands around the world; to describe pretty pictures of women in saris and kimonas and sarongs and Parisian hats and American furs seeking the Lord through one service and kneeling before Him with one heart. To boast about the offerings the women give to help make their prayers realities.

The truth of the matter is that sin does not leave us even on the World Day of Prayer. There are still too many services where flags do not fly for man, but for men of one color; not for man, but for men of one race; not for man, but for men of one creed, one caste, one alliance. Sin is still with us in our divisions, our barriers, our lack of insight and understanding, in the very counting of the coins we offer.

It is always a valid coincidence when the first Friday in Lent falls in the month of the emphasis on brotherhood. With the mood of Ash Wednesday still within us, with the Cross high in our thoughts and its meaning deep in our hearts, we who gather to pray —and to be prayed for—sinners though we are, could through our common penitence before the one forgiving Father make the day an experience of brotherhood in depth out of which purer days should dawn.

Adventuresome Cooperation

"ONENESS in Christ" is an experienced fact! Those who worked together in the 1957 General Assembly of the National Council of Churches know this. Teamwork in support of a common objective brings into play multitudes of persons from different backgrounds. Creedal, cultural, racial and geographical differences are not insurmountable obstacles to adventuresome cooperation. The conciliar movement, of which the National Council is a part, enables the participating communions to experience "oneness" in heart and mind and spirit as together they carry forward the work of Christ. This the 1957 General Assembly in St. Louis exemplified to a marked degree.

Beginning with the appointment of the General Committee on Program and Arrangements in 1956 and continuing through mid-December, 1957, thousands of individuals gave of their time and energy to plan and execute the over-all design. This involved the Kiel Auditorium management in St. Louis, the Convention Bureau, the Hotel Association; such cultural forces as the Symphony Orchestra, the Bach Society and the Art Museum; the religious community's magnificent efforts of preparation coordinated through the Metropolitan Church Federation of Greater St. Louis and the Missouri and Illinois State Councils of Churches. Never before has the National Council received so many contributed services from publishing houses, newspapers, radio and television stations, organ, piano and furniture companies, floral, typewriter and other business firms.

Within the National Council family itself, this "oneness of heart and mind" was truly evident. The staff team, from the general secretary to the messenger boy, worked around the clock to perfect the program outlines, draft the necessary reports, clear leadership acceptances, promote attendance and plan the thousand and one details of the whole. Even the "Asian flu" epidemic, which withdrew important secretarial personnel in the final preparatory week, could only briefly retard those who accepted "behind the scenes responsibilities" and carried them through in sacrificial devotion.

Loyalty to Christ is manifest in various ways. Through their earnest efforts, the many people who labored in program-planning, writing addresses, rehearsing anthems, outlining worship, arranging exhibits, extending hospitality, supervising printing, mimeographing and distribution of materials, designing public relations, debating issues and determining cooperative policies, were drawn closer to one another as they sensed anew their oneness in Christ.

The General Assembly was a meaningful adventure of the churches of Christ in the United States of America.

Why not give
an Outlook subscription
to a friend?

New Council Members

FOUR communions long established in this country were admitted to membership in the National Council of Churches at its General Assembly in St. Louis.

This brought the total to 34, but the figure will be altered when organic union of some churches, now under way, is completed.

It also brought the total church membership of the National Council's constituent bodies to a new high—almost 38 million.

The four communions admitted were the Diocese of the Armenian Church of North America, the Polish National Catholic Church of America, the Free Magyar Reformed Church in America, and the Serbian Eastern Orthodox Church.

The Armenian Church, established in this country in 1898, is headed by Most Rev. Mampre Archbishop Calfayan of New York. According to the 1958 *Yearbook of American Churches,* it has 102,900 members in 61 churches. It is a part of the Armenian Holy Apostolic Church and has three seminaries in Jerusalem, Syria and Constantinople. Some students attend Episcopal seminaries in America.

The Polish National Catholic Church of America, now headed by Most Rev. Leon Growchowski of Scranton, Pa., prime Bishop and Bishop of the Central Diocese, broke away from the Roman Catholic Church, held its first synod in Scranton in 1904, and entered into intercommunion with the Protestant Episcopal Church in 1946. It is episcopal in government, with legislative authority vested in the General Synod and executive authority in the Prime Bishop and three additional bishops.

The Polish church has some 250,000 members in 157 churches, according to the Yearbook.

A number of Hungarian congregations formed the Free Magyar Reformed Church in America in 1922, following the establishment of the first group in New York in 1904. It is headed by the Archdean, Rt. Rev. Zoltan Beky of Trenton, N. J. The Yearbook cites a membership of 8,500 in 26 churches.

The Serbian Eastern Orthodox Church is headed in this country by a bishop, Rt. Rev. Dionisije of Libertyville, Ill., where the Serbian Orthodox Monastery of St. Sava is located. It has its own diocese under the jurisdiction of the Serbian Patriarchate in Yugoslavia. The diocese has 53 churches and 100,000 members, according to the Yearbook.

Who Is My Neighbor?

*Message for Race Relations Sunday, February 9**

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbor as yourself. Matt. 22: 37-39 R.S.V.

THESE two commandments are disturbing to our consciences when we look realistically at our troubled world and honestly at ourselves as Christians. We have not so loved God and our neighbor.

It is our knowledge of Jesus Christ that alone makes our disobedience plain to us; it is our expectance of His grace that alone makes our confession possible; and it is our hope for His power that alone makes us continue to take His commandments with utter seriousness.

In the midst of racial tensions and world revolution, Christians everywhere must be searching their souls for an answer to the question: "Do we love our neighbor as ourselves?" There are those who insist that they love and worship God with their whole heart and that they love their friends. Yes, they do love God and neighbor, but—

Who Is My Neighbor?

Luke 10:29-38 suggests an answer. As Jesus finished telling the story of the Good Samaritan, he asked, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer replied, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

The one who showed mercy! This means that we must serve the needs of neighbors around the world. American Christians have responded generously to "One Great Hour of Sharing." They have shown mercy abundantly through their world mission programs, providing hospitals, colleges, and agricultural information, and by other means sharing the Gospel in faraway places.

Who Is My Neighbor?

Could it be a tired woman in Montgomery, Alabama, a citizen of the United States, who wanted to remain in her seat after she had paid the same fare as other passengers, but was required to give it up and stand in the rear of the bus?

Could it be a young minister in Tennessee who was abused because he walked to school with some children one morning for their protection, or those very children whose skin was darker than his?

Could it be the thousands of "displaced" Negro people, many uneducated and unskilled, who are fleeing from the South into northern cities? We have rushed to show mercy by sending food, clothing and money to displaced persons in many lands. What is our response to these "displaced" citizens of our own country, so near at hand, so far from our hearts?

Who Is My Neighbor?

Could it be the educated, cultured, financially independent Negro citizen in Ohio who tried to buy a home in a residential section, but was prohibited because of his race?

Could it be a community of people in Georgia who have been living out their Christian convictions on an interracial farm, whose roadside market has been bombed, whose credit has been discontinued, and whose insurance has been cancelled?

My Neighbor! It could be the Indian Americans who are moving into towns and cities, or who are still trying to conserve their culture on reservations within the borders of our country. It could be other minority groups, perhaps, the Orientals, the Mexicans or the Puerto Ricans.

Christians who revere freedom and justice, face the responsibility, on Race Relations Sunday, 1958

to love God, with heart, soul and mind;
to love our neighbor as ourselves;
and to show mercy as we know our Lord would have us do.

To love our neighbor and to show mercy mean today support of those who seek freedom and justice in the face of discrimination and segregation.

Who Is My Neighbor?

Persons of any color—anyone in need wherever he may be.

---

* Message of the National Council of the Churches for 36th Annual Observance of Race Relations Sunday, February 9, 1958. For the drafting of this message the National Council is indebted to Mrs. James D. Wyker, minister-at-large, Department of Social Welfare, United Christian Missionary Society, Disciples of Christ, and past president of the General Department of United Church Women of the National Council of Churches.

Outstanding St. Louis Resolutions

Some Hopes and Concerns of the Churches in the Nuclear-Space Age.

OUR oneness in Christ extends through time and space, now with fuller meaning.

As our world enters the new era of space penetration and nuclear power, the churches, accustomed to think in terms of the infinities of space and time, the mysteries of creation and the wonders of life, respond to the dawn of this age with both hope and concern. The vistas opened by satellites circling the earth at 18,000 miles per hour and rockets penetrating outer space more than 2,000 miles are seen by the churches in a universal view, with a compassion for all mankind and a desire for new initiatives on our planet in ways of peace. The General Assembly of the National Council of the Churches of Christ in the U.S.A., recognizing this new era in history, sets forth some perspectives for thought and action.

We believe that recent events, far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. Men and nations are reacting variously, in fear and hope, frustration and boasting, apathy and frenzy. For us as Christians, our faith and the fellowship of the church press us to see life steadily and whole, to respond neither with complacency nor panic, but with confidence and appropriate action.

The potentials for life or death in earthman's use of outer space are multiplied many times by the awesome developments of nuclear energy. We see possibilities for good in new dimensions of power, knowledge, and exploration of space, if used to enhance human life. We see possibilities for evil, as in devices to circle the globe in minutes and rain destruction on masses of people anywhere in the world, actually threatening obliteration of most of the human race. We recognize that problems and hazards are created by all types of manmade radiation and that there is need for continual international study and supervision by appropriate agencies.

We declare that the present crisis with its dangers and opportunities, while partially military and scientific, is of broader and deeper nature. It is also educational, political, psychological, economic, diplomatic, and cultural. Even more fundamentally, it is moral and spiritual. It is related to faith and unfaith, the meaning of existence and history and the world, the understanding of God and His will, the nature of man and his destiny.

In this new era God is still sovereign, Lord of men and nations. God continues to rule over history with judgment and with grace. Still "the earth is the Lord's and the fullness thereof, the world and those who dwell therein." These new powers of man have been discovered and developed under the Creator's sovereignty. God's will for justice, freedom, and peace has been revealed in Jesus Christ. We believe that the Holy Spirit continually interpreting the divine and ancient purposes expressed in scripture will guide us in the new and wider dimensions of our life. We believe that God revealed supremely through Jesus Christ His infinite love for man whom He created in His own image and redeems from sin at so great a price, and that God wills for man to live in love and reconciliation.

One of the most significant developments of the fourth General Assembly in St. Louis was the adoption by unanimous consent of expressions of the churches' conscience on various issues affecting the national community. The OUTLOOK presents herewith in full the texts of three of the most important of these resolutions. Others which the editors believe to be of more than passing interest are excerpted.

In this faith we welcome such new potentialities as may enhance human life under God and we rededicate ourselves to work with Him in changing those things which threaten destruction of human life and its highest values.

In light of our Christian faith and fellowship, we call upon our people, our churches, and our government to consider the wholeness of the problems confronting the people and nations of the world.

We hold that military might provides no sufficient security. While most of us think that our nation should maintain an adequate national defense, some of us feel that all armament is futile, but we all agree that even if there is a shield of arms, larger constructive work must be undertaken on many lines for peace with justice and freedom. Even when arming, our nation, we believe, must persistently seek workable agreements for universal, inspected, controlled, reduction and regulation of all armaments, including nuclear weapons.

We welcome scientific advance and feel the urgency for more of it. We hold that this should be carried forward not in materialistic, mechanistic, nor exclusively military terms, but primarily to promote human wellbeing and values.

We see a need for much more emphasis on education, including scientific, but we hold that there should also be increasing concern with the social sciences and the humanities for the education of the whole man to deal with the whole society.

We need, in international political life, to understand these new developments in view of the hard, realistic factors of the power struggle between the communist and the free worlds, but also in view of other factors. We must take fuller account of the revolutions of rising expectations among newly developing areas for more freedom, dignity, independence, and a fuller share in the control and the benefits of modern industrialization.

We must recognize that questions are now raised as to the adequacy of the United States and other free nations and systems not only in science and "know-how" but also in economic and political leadership. We believe our nation must react not defensively but in constructive policies and programs to demonstrate the values of our society in economics, political procedures, and human values. We must avoid, however, attempting to impose our ways on other peoples, and we must encourage their developing of their own ideas and institutions for human good.

We urge our nation to take new diplomatic initiative in persuasive ways, making maximum use of the United Nations and its agencies, and working more sensitively and comprehensively through appropriate bilateral and regional means. Our coalitions must be strengthened in mutual efforts and sharing of concerns and knowledge, in reaffirmation of their relation to the United Nations and its purposes, and in increasing joint responsibilities for economic, political, and social wellbeing of peoples.

Our nation, in partnership with others, we believe, should seize the present crisis as an opportunity to give increased moral and spiritual leadership to the world. In this we must avoid self-righteousness and moralism, but develop domestic and foreign policies and practices which will give more compelling witness to our fundamen-

(*Continued on page* 24)

I. The State of the Council *by Roy G. Ross*

A HIGHLIGHT of the Assembly was the report of the general secretaries. The first section, presented by Dr. Roy G. Ross, dealt with *The State of the Council.*

Outlining the objectives of the Council when it was formed seven years ago, Dr. Ross asked the Assembly to "consider the present status of the National Council in the light of the purposes for which it was formed, and to say whether it is accomplishing these purposes."

Are the churches, through the Council, making a convincing demonstration of oneness in Christ?

Is the Council sufficiently fostering cooperation among the churches, is it encouraging fellowship and mutual counsel concerning their spiritual life and religious activities?

Are the churches developing mutual confidence, turning controversy into accord, and eliminating unhappy competition?

Is the Council continuing and adequately extending the cooperative work which it took over from the agencies which merged for its formation?

Are the churches, with the help of the Council, becoming an increasing source of spiritual power to the nation?

Is the Council known as the guardian of democratic freedom and liberty with its richest content?

What are the implications of the recent emphasis on science and technological development for the responsibilities of our churches through the Council?

In areas where the Council is falling short of its potential for witness and service, what corrective measures should be taken?

Following are some of the points which Dr. Ross made in seeking an answer to the questions:

"From the viewpoint of your general secretaries, there has been a remarkable achievement of 'oneness' in mind and spirit among the member-churches, a growing sense of solidarity in their witness, a constantly expanding horizon as to the areas where they can work together, and an ever-deepening conviction that the Council belongs to the churches and is a part of their life. . . . We have come to the place where leaders of the churches can talk together not only about goals, policies, and procedures, but also about the theological rootage of various aspects of the program of the Council with brotherliness, with mutual confidence, and a growing unanimity of conviction. . . . If the facts of interchurch cooperation were known, it would hearten millions of people who are troubled about what appears to be the divided condition of the church."

Citing some "exciting new developments" in the field of program, Dr. Ross called attention to the Social Welfare Assembly in Cleveland in 1955; the Joint Assembly of Christian Life and Work and Home Missions in Indianapolis; the Student Volunteer Convention in Athens, O., in 1955; the study of the aims of theological education at the Interseminary Conference in 1957; the authorization of a new staff executive in the Department of Racial and Cultural Relations to give special counsel in tension areas; the expanded program of Church World Service, and the appointment of a full-time director of family life.

In the area of studies, Dr. Ross singled out the evangelism study, the study of ecumenical education in America, the report on "Changing America," the special emphasis planned for 1958 on the Christian in his daily work, the re-thinking of foreign missions, especially the relationship between older and younger churches; the use of mass media, and the Oberlin Conference on "The Nature of the Unity We Seek."

With regard to the Council's "prophetic role," that of serving as the representative conscience of the churches in relation to crucial developments in the political, economic and social order affecting the life of the churches," Dr. Ross said that 32 resolutions had been adopted by the Council's General Board during the triennium.

The response to these resolutions, Dr. Ross said, "both by the press and the various audiences to which they have been addressed gives evidence that this role of the churches through the Council is generally recognized as a valid one, and that the expressed views have been respected and taken seriously into account."

On the basic studies of principles, policies and presuppositions made during the triennium, Dr. Ross comments: "It is very encouraging to note the extent to which the program units of the Council have been examining the principles, policies and assumptions which underlie their varied program operations and services. . . . When this development is added to those of two preceding biennia, it indicates that the Council is not only an organization in action, but that it has gone far in achieving a sense of direction."

Goals for the new triennium, as suggested by Dr. Ross, include:

1. *To make the National Council an effective agent of the churches in their chief work, evangelism, . . .* to demonstrate that the church exists for the sake of the world and not for its own sake; to be prophetic and relevant. . . .

2. *To continue research and studies to the end of establishing sound strategies for our time.* "These must be based on the eternal truths of the Gospel of Christ, but they must also take into account the new conditions under which we are living both in 'changing America' and in the political, social and economic revolution which envelops the world."

3. *To strengthen our prophetic role in society.* "We must intensify our witness to man that the earth and the whole universe is the Lord's; that God wills justice, mercy, love and peace on earth. We need continuing prophetic pronouncements, but even more we need continuing prophetic acts.

"In these times when mankind is awed by these new dimensions of physical reach, when many stand in fear before new discoveries of power, and when many are tempted to put their trust in a race for the control of that power, we have a witness to make to all the world. We as Christians must come to grips more competently with the technical and dynamic aspects of the social order, while at the same time stressing the spiritual nature of the current crisis. We must continue to emphasize that the basic values of life are still the things of the spirit and that scientific achievement is most useful as it makes possible the abolition of discrimination and injustice and the elimination of poverty of body, mind and soul for all mankind. . . .

"Let us lead in showing that in a world of potential abundance, those now in need can have sufficiency without the suffering of others. . . . Let us continue to work for human rights in our own land as a witness concerning ways for promoting human rights throughout the world. Let us redouble our efforts through the churches to influence our nation to strengthen and make full use of the United Nations and any related agencies which are seeking for peaceful settlement and peaceful change. Let us foresee the value of space exploration as giving new perspectives on national sovereignty, planetary cooperation and brotherhood."

II. The State of the Churches *by Roswell P. Barnes*

FOLLOWING are highlights from the section of the general secretaries' report dealing with *The State of the Churches,* as presented by Dr. Roswell P. Barnes:

For a second year church members numbered more than 100,000,000 by the last tabulation in the 1958 *Yearbook of American Churches.* This was an increase of three per cent over the preceding year and exceeded population growth, which was 1.7 per cent.

Reported Sunday school enrollment was over 39,000,000, an increase of 2.5 per cent, establishing a new high total.

New local churches to the number of 3,198 brought the total to 308,647.

The number of ordained ministers reported by 230 bodies was 349,870, of whom 235,100 had active charges.

For the overseas missionary agencies reporting—about 95 per cent of those known—22,680 missionaries were in service, compared with 18,576 four years ago and 11,289 twenty years ago.

Complete financial totals are not available for all groups. But 53 Protestant and Eastern Orthodox denominations reported receipts of $2,041,908,161, which represents a rate of increase more than three times the rate of membership increase. New building construction for the year 1956 cost $775,000,000—an all-time record.

Protestant social welfare service institutions as tabulated for the Cleveland conference on Church Social Welfare included 424 hospitals, 2,783 institutions for the aged and children, and 377 neighborhood or settlement houses.

There are approximately 500 Protestant and Orthodox church-related colleges and 160 accredited theological seminaries.

These statistics are impressive. They indicate a widespread interest in religion and an increasing support of the churches. However, we must bear in mind—in connection with financial reports—the increase in the national wealth and the costs of living and of operating institutions; and—in connection with the number of churches and institutions—the rapid increase in population.

During the first five years of this decade the population increased nearly 15,000,000. Forecasters predict that by 1975 there will be 220,000,000 people in the United States—an increase in the 25-year period about equal to the total population of the nation in 1890. This would call for a church extension advance of 2,000 new churches a year for the next 20 years, in addition to the replacement of obsolescent structures and construction to meet the needs of shifting populations.

The statistics of church growth are certainly encouraging. We would be alarmed if the reports had indicated decline in institutional prosperity. But such statistics are not a sure index of the spiritual vitality and of the effectiveness of the churches in influencing the lives of their members or the moral conditions of the nation. . . .

So, while we are grateful for the prosperity of the churches, we must also report that the incidence of crime has reached a new high, perhaps the highest of any major nation. While we reported above that 53 Protestant and Eastern Orthodox churches had a total income last year of $2,041,908,161, Mr. Paul W. Williams, United States Attorney in New York, estimated that the yearly take of one criminal syndicate from narcotics, gambling and extortion was $2,280,000,000. The national divorce rate is a scandal. The slaughter on our highways annually is in many instances the result of some lack of discipline. Alcoholism and narcotic addiction have become a widespread menace to health and morals. The magazine with the largest newsstand sale in the nation is a scandal sheet.

Such facts as these, which we recall with embarrassment and chagrin, are symptoms of a low state of moral discipline, an underlying restlessness and tension, anxiety and unhappiness in American society. Wealth and comfort have not made our nation righteous or happy.

Incongruous features of our national life—on the one hand, increased interest in religion and unprecedented institutional prosperity of the churches; on the other hand, ominous if not increasing delinquency, immorality and social confusion—lead us to humble reflection on the actual state of the churches in relation to American culture.

The churches, in their analysis of the cultural environment and their responsibility as they confront it, are making an increasingly effective contribution to man's understanding of his present situation and condition—his frustrations, his needs, and the causes of his unhappiness, as well as of his responsibilities and his deeper aspirations.

The reaction of our nation to the Soviet's recent launching of satellites has been alarmingly revealing of our preoccupations and assumptions as a people. We have reacted out of fear and jealousy, suggesting that we concur in their estimate as to what is of fundamental importance; namely, technological achievement. It would appear that we agree that scientific knowledge and ingenuity will determine our ultimate destiny. . . .

The churches seem to be realizing that it is their responsibility to remind the nation that it need not—dare not—surrender its moral and spiritual values in the process of striving for scientific achievement.

There are encouraging indications that our churches are not captive to American technological culture. Yet there persists an urgent question as to their understanding of themselves: Are our churches looking for leadership to saints and thinkers or to organizers? They do need organizing genius as they confront modern mass society. But this is not the deepest need either of the churches or of our society today. In this period of anti-intellectualism, depth of insight and quality of life are the deepest need from their leaders. And yet, many a church is concerned more about whether its minister is a good administrator and promoter than about whether he is a loyal and humble disciple of Jesus Christ, a thinker, and a fearless prophet of the sovereign and redeeming Lord of our destiny. . . .

The churches have been in confusion because they have not had a clear conception of their own nature. They have regarded themselves too much as human institutions, as if they were created by men and therefore to be controlled and directed much as other community institutions. Consequently the churches have been too susceptible to considerations of community reaction and other factors of expediency. . . .

But recently the churches have been reflecting increasingly upon what they are. It appears that more churches are reminding themselves that they have a divine mission.

They are under a God-given mandate to witness to the Gospel by word and deed. Their role in the community is thus given, not improvised. Faced with decision, they are asking more "What is the Word of God which we must proclaim?" and less "What does the popular will expect of us?" As a consequence, churches are being subjected to criticism and abuse; but they are finding new power and confidence. . . .

Resolutions

(*Continued from page* 21)

tal concerns as a nation for human rights and human values, for independence and interdependence, for freedom and responsibility, for justice and peace.

With continuing Christian concern for reconciliation, we urge our churches, the people of our nation at home and overseas, and our government to use every possible means to build international understanding and good will and to break down misconceptions and prejudice. Let us seek a realistic, clear-cut comprehension of systems and nations which would oppose us, at the same time encouraging cultural exchanges between nations and exchanges of people who can increase knowledge and break down barriers of hatred and misunderstanding. Let us, as a nation, seize every opportunity for honorable negotiation, always taking every worthy initiative for good will, for constructive settlement of issues and for things that make for peace.

We commend these views to our churches and their members in their responsibilities in this new era, as in shaping public opinion and sharing their concerns with those who represent them in government. We commend these views to those in positions of private and public responsibility in the United States who are making weighty decisions at this crucial point in this nation's role in world history. We would urge upon all men repentance and turning to God in faith, in prayer, and in action, that His will may be done in justice, righteousness, freedom, and peace—on earth and in the opening vistas of outer space.

The Churches and Segregation

RACIAL segregation is contradictory to the teaching of Jesus. Christians in increasing numbers are convinced of this. The majority of the communions in the National Council of Churches have spoken out against racially exclusive policies and practices within the churches. There is increasing movement in the direction of developing racial inclusiveness at all levels of the churches' life and work.

Furthermore, most of the member communions have made it clear that they must oppose any law or community practice which segregates or discriminates on the basis of race, color or national origin. Such laws and practices are contrary to the Christian principle that all men are beings of worth in the sight of God. They deny the God-given rights, the enjoyment of which is guaranteed to all persons by our free and democratic society. In this connection many national, regional and local church bodies have supported the United States Supreme Court's decision regarding the elimination of segregation from public schools. They have spoken with equal clarity against segregation in public transportation, housing and other aspects of community life. Many of the member communions of the National Council of Churches have carried forward within the churches active programs of social education and action aimed at the elimination of segregation in all spheres of life. Despite these activities, the churches must do far more to live up to the responsibilities of Christian brotherhood.

It is encouraging that a large number of church groups and others have been speaking out against the fact that economic, political and community pressures are being applied to thwart desegregation of the public schools. These pressures deny economic, social and political rights, above all the right to vote, threatening the very foundations of our nation. They deny such personal rights as freedom of religion and conscience, freedom of speech, freedom of peaceable association and assembly and freedom from arbitrary arrest, police brutality, mob violence and intimidation.

The General Assembly of the National Council of Churches is grateful for the effective Christian witness which many churches and individual Christians are bearing in communities disturbed by tension and confusion in connection with problems of desegregation. We join them in urging responsible local community action and obedience to the mandates of the United States Supreme Court. We hope that the necessity of further federal enforcement of rights can be avoided by the responsible action of local authorities. We are thankful that churches and individual Christians impelled by the mandates of the Gospel of Christ, are standing for justice along with reconciliation, for law along with self-discipline. We assure the churches and our fellow Christians in these agonizing situations of our sympathy and prayers, of our resolution to assist them in ways that may be helpful, including continued practical support when they suffer hardship as a result of loyalty to Christian principles.

The General Assembly of the National Council of Churches reaffirms at this time its renunciation of the pattern of racial segregation, both in the churches and in society, as a violation of the Gospel of love and human brotherhood. Segregation is also bad economics, wasteful of human resources and detrimental to the development of a healthy political life. This General Assembly commits itself, and urges the member churches and all of their constituencies to commit themselves, to strengthen further the efforts and to increase the work of the churches, national, regional and local, to achieve as soon as possible a non-segregated society.

The Moral Crisis in the Labor Union Movement and in Labor-Management Practices

IN recent months we have been confronted with revelations of appalling corruption in certain important areas in trade unionism and more recently in some management practices. These revelations have shocked and revolted decent citizens. To corrupt the practices of either labor or management is to sin against God and cheat all men.

In the commendable investigations conducted thus far by the Senate Select Committee on Improper Activities in the Labor or Management Field the labor unions have been in the spotlight of exposure. The corruption uncovered can neither be explained away nor condoned. On the other hand what has been revealed as malpractices by some in management suggests that equally thorough inquiry should be made in that field. Actually, what has been exposed has been the moral poverty of our society.

Three dangers to the nation's moral foundations growing out of these widely publicized practices are profoundly disturbing.

The first is the danger of expecting too much of those in positions of prominence. Moral leadership at the top levels to be effective must have loyal support coming up from the local group or community. Likewise, corruption and misuse of power of the kind recently demonstrated can thrive only on moral indifference and callousness at the lower levels.

The second is the danger that the dramatic exposure of the evil deeds of some leaders may blind us to the valiant efforts of others in responsible positions who are trying to remedy these menacing conditions. We commend their high moral courage. We pray they may be strengthened by God who seeks integrity and justice in the affairs of man.

The third danger is that of self-righteousness. To point one's finger at another's faults leads many to feel holier than others. Labor and management may thus become blind to merited judgment upon their own activity. At the same time, widespread violations of ethical standards in the daily economic activities of individuals corrode personal integrity and national life as do the more dramatically revealed evils in labor and industry. The wrongs that have been committed cannot be re-

deemed by the self-righteousness of anyone.

We believe the labor unions are responsible for the situation that has been revealed; but so is management; so also is the Christian church. The degree and kind of responsibility may differ but we all share in the responsibility for what exists and also for what is done to correct it.

This is the time for all citizens in every sphere of activity to examine the methods they employ in gaining wealth and in using power. We call upon Christians in meeting their responsibility as citizens to strengthen the moral character of our society through more effective participation in labor, management, and government.

The situation also calls for legislation to correct the specific abuses revealed. Such legislation should be drawn in a spirit of fairness, with neither hostility nor favor to labor or management. Care should be taken not to impair the essential needs for the continued functioning and growth of a strong democratic labor movement.

We believe the time has come for a new dedication to high moral purposes and practices by the American people as a whole.

Freedom of Association

RECENTLY there have been attempts by state and city governments to eliminate or suppress the activity of certain voluntary associations which are working to bring about peaceful social change through processes supported by the United States Constitution and the laws of the nation. These attempts against voluntary associations have occurred particularly in connection with the desegregation of the public schools. Such attempts are a menace to the fundamental human rights of freedom of peaceable assembly and association and freedom of speech guaranteed by the Constitution. . . .

The Constitution of the United States guarantees to all persons certain inalienable rights. For example, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of people peaceably to assemble . . ." The Constitution prohibits the several states from making or enforcing any law which abridges or denies these rights.

Several states and localities are pressing this attack on voluntary associations by passing laws and using the courts to force them to reveal their membership lists. Freedom of association and freedom of speech imply a right to privacy and often depend upon it, no matter whether the given voluntary association is fraternal, civic, economic or religious in purpose and character. Subject to legal processes in harmony with the guarantees of the Constitution, anonymity of membership is necessary for the exercise of these fundamental human rights.

The violation of privacy and of anonymity of membership limits or suppresses the activities of voluntary associations. Moreover, it has subjected their individual members to such reprisals as loss of employment, social ostracism, and economic boycott. . . .

The General Assembly therefore urges the communions constituent to the National Council, the General Board and other units of the National Council, and all Christians and other citizens to use all appropriate means at their disposal to prevent or to counteract such attacks upon our liberties.

International Aid and Trade

ONENESS in Christ across the nations requires mutual aid and trade.

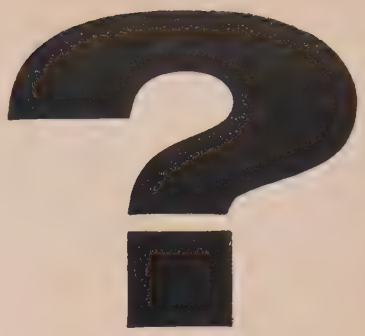
As Christians we feel compelled to give our special support to the further development of foreign economic policies of the United States which will reflect our interest in man's welfare in other countries as well as in our own. We believe that constructive policies of international aid and trade are essential to the creation of conditions of peace with justice and freedom.

The natural wealth of the world and the capacity to transform raw materials into desirable goods are not evenly distributed among nations. . . .

It is important not only that trade among nations be expanded, but also that it be stable. Any significant decline in United States business activity would have serious repercussions abroad as well as at home. There will be specific benefit to our national economy because of policies which will increase trade, but, even more, we urge such policies because they can be of much greater benefit to other countries more dependent on trade. Most of all we support such policies because they represent an important element in the construction of international cooperation which is so essential to building a world of more justice, brotherhood and peace.

We recognize that trade alone will not enable economically underdeveloped countries to realize their potentialities for economic growth and social progress, including freedom. Both private and public aid in the form of technical cooperation and capital, is indispensable. . . .

This Assembly advocates balanced, expanding programs of international aid and trade to the end that in this interdependent world its various peoples, all created and cared for by God, may have a more abundant life, with more wellbeing, knowledge, justice, freedom and peace.



How Does The Community Regard *Your* Church?

- ☐ *With respect and admiration?*
- ☐ *With indifference?*
- ☐ *With no opinion whatever because they don't know you're alive?*

If your church enjoys the community's respect for spiritual and civic leadership, it deserves acclaim for doing a Christian job *well.*

But if the community is indifferent to or even ignorant of your activity, something's wrong. Maybe the spiritual voice of your church just isn't being heard among the manifold sounds of modern living.

If so, we can help. Our carillons and other bell instruments are helping today in more than five thousand churches throughout the world. At modest cost, we can install an instrument that will give your church a glorious voice . . . projected in any desired directions and in any desired volume. Residents will gain new awareness of your Christian role in the community. Attendance at services is bound to increase, as will opportunities for civic leadership.

One of the many models of Schulmerich carillons will precisely fit your needs. Write today for information!

Schulmerich Carillons, Inc.
S18 Carillon Hill, Sellersville, Pa.

SCHULMERICH
CARILLONS

Attraction..

but no distraction

Quiet, charming 6,000-acre estate in the scenic Poconos. 3 hours from New York and Philadelphia. A perfect setting for meetings, conferences, sales outings. An outstanding opportunity to combine business with pleasant relaxation.

Check these advantages

INDOORS

Fine accommodations for 400 • 840 seat Auditorium with Stage • Completely Equipped Meeting Rooms accommodating from 10 to 300 • 3,000 Volume Reference Library • Play Room, Television, Radio and Dancing • Stenographic Services and Teletype.

OUTDOORS

27-hole championship Golf Course • 20 miles of Riding and Hiking Trails • Swimming in Olympic-size pool • Tennis Club—8 Teniko Clay Courts • Two Lawn Bowling Greens • Winter Sports—Skiing, Skating, Tobogganing.

EASY TO REACH BY CAR, TRAIN, PLANE OR BUS

RESERVATIONS NOW BEING MADE FOR 1958, 1959 and 1960

For information write or call
Howard F. Dugan, Inc.
National Sales Representatives
230 Park Avenue, New York 17
MUrray Hill 4-0004
or
Loretta E. Ziegler, Convention Manager

•

Clifford R. Gillam, General Manager

Fulfillment and Promise

(*Continued from page 6*)

These speakers emphasized what General Eisenhower once cited as his favorite passage of Scripture: "When a strong man, fully armed, guards his own palace, his goods are in peace" (Luke 11:21). A Lutheran theologian reminded the Assembly that this is only half the story. Jesus went on to add: "But when one stronger than he assails him . . . he takes away his armor in which he trusted, and divides his spoil" (Luke 11:22). To help themselves out of this dilemma, the churchmen approved a Call to the Fifth World Order Study Conference. This national gathering on the Churches and International Affairs will be held in Cleveland, November 18-21, 1958—provided that there still are people and an intercontinental ballistic missile has not fallen on the shores of Lake Erie.

The Bible is basic to all that the churches do. The Assembly heard that the Standard Bible Committee has brought its version into line with earlier official English Bibles by translating the Apocrypha. Dean Weigle and his colleagues were given citations for distinguished service. Dr. Millar Burrows, Yale scholar of notable achievement in Biblical theology as well as in archaeology and the Biblical languages, was recognized as vice-chairman of the committee. Since Dr. Burrows is among the ablest interpreters of the Dead Sea Scrolls, the Council proclaims once again its commitment to the best in Biblical scholarship.

In the minds of the public the one man who more than any other symbolizes the Council is its president. Since he is not a paid official, his duties are distinct from the activities of the staff. As is befitting in an inclusive cooperative agency, the presidency rotates among the denominations. Episcopal Bishop Henry Knox Sherrill was the first president, Methodist Bishop William C. Martin the second, and Dr. Eugene Carson Blake, a Presbyterian, the third. Since the Assembly originally met every two years, Bishop Sherrill and Bishop Martin served terms of that length. With Dr. Blake's election, the interval was lengthened to three years, so that he has held American Christianity's highest office longer than any other.

Not willing to be a figurehead, he asked for office space at 297 Fourth Avenue, and made regular visits to New York. By his addresses in all parts of the nation, by his appearances on television and in the public press, by his Christmas visits to United States troops in lonely places, Dr. Blake has dramatically interpreted the Council to the nation. Being his denomination's recognized authority on constitutional law, Dr. Blake has brought to the Council the characteristic Presbyterian concern that "all things should be done decently and in order," but has always infused it with graciousness and understanding.

Sherrill, Martin, and Blake represent churches with strong central government. God's grace is manifold, and the new president, Dr. Edwin T. Dahlberg, comes from a different tradition. A Baptist and pastor in a denomination that stresses the primacy of the congregation, Dahlberg is yet persuaded that study of the true nature of the church is an urgent need of the triennium.

With devotion and imagination Dr. Dahlberg has tried to live in our society as if the Gospel were intended for us.

In student days at Rochester, Dahlberg served as secretary to Walter Rauschenbusch, and has brought his old professor's infinite sympathy to the complexities of the interplanetary age. A National Council executive recently edited a selection of Rauschenbusch's writings, and a Rauschenbusch protegé in the Council presidency is a good omen.

A Council born in decency, nourished on order, and grown to maturity, is in a position now to venture greatly.

IS YOUR CHURCH 96% CLOSED?
12,000 Protestant Churches have found great value in keeping their Churches open 7 days a week for Prayer and Meditation.

HOW ABOUT YOURS?
The Open-Church Association, Gloucester, Massachusetts, is a fully endowed, non-denominational, non-sectarian organization to promote the above. Ministers and laymen invited to write for particulars. Find out how other churches do it. No expense, no fees at any time.

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 8 SCRANTON 2, PA.

CHURCH BUILDING LITERATURE
For a list of literature on church building and remodeling send a card to Rev. S. T. Ritenour,
DEPARTMENT OF CHURCH BUILDING
Room 92, 257 Fourth Ave., New York 10, N.Y.

BOOKS

Body, Soul and Spirit

By J. Carter Swaim, Thomas Nelson & Sons, New York, $3.50.

The Scriptures are shot through with an emphasis on health because they see life in its totality—body, soul and spirit—as coming from the good purpose of God and as permeated with the power of God. This new book by an expert student of the Bible gives convincing evidence of this fact, and does so in a way that makes fascinating reading.

The outline of the book follows the three-fold pattern suggested by the title. The first section, "Body," treats of those portions of the Scriptures which relate to physical well-being and the material framework of life. The second section, "Soul," is focussed on those passages which deal with the management of our emotions—anger and anxiety, for example. The third section, "Spirit," deals with those higher reaches of experience which come, according to the Bible, through God's gifts of faith and hope and love and gratitude and peace.

One of the gratifying features of the book is the host of arresting new translations of Scripture to which the author calls attention in the Revised Standard Version. These fresh translations often shed rays of light on passages that would otherwise be obscure.

Sometimes these translations have to do with points of accuracy which are interesting from a medical angle. Instead of describing Simon's wife's mother as "taken with a great fever" we find Luke 4:38 translated as "ill with a high fever." The "bloody flux" of Acts 28:8 becomes "dysentery." The man "taken with a palsy" in Luke 5:18 is one "who was paralyzed." The boy in Matthew 17:15 who was "lunatic and sore vexed" is seen to be "an epileptic" who "suffers terribly."

Others of the new translations disclose spiritual understandings that escape us in the more familiar version. The King James rendering, "Take no thought for the morrow" (Matthew 6:34) is shown, for example, to rest upon an Elizabethan usage in which "take thought" conveyed the sense of "undue care." "He giveth his beloved sleep" (Psalm 127:2) becomes "He gives to his beloved *in* sleep." This, as Dr. Swaim indicates, is in accord with the psychological emphasis on the role of the unconscious. Again, "All things work together for good" (Romans 8:28) becomes "*In* everything *God* works for good."

The importance of "Body, Soul and Spirit" is two-fold: (1) It reinforces our understanding of religion as a vital force for health, (2) It introduces us also to some of the most meaningful of new translations in the Revised Standard version of the Bible.

Samuel McCrea Cavert

New!
The Upper Room CHAPEL TALKS

Eighteen devotional talks delivered in The Upper Room Chapel in Nashville by outstanding ministers from around the world, including Martin Niemoller, Billy Graham, Mrs. Alan Walker, Maldwyn Edwards, Bishop Barbieri, and Maj. Gen. Charles I. Carpenter. Each address a fresh and interesting approach by speakers with a wide range of experience and training. 128 pages. Paper bound. 50 cents per copy, $5.00 per dozen, postpaid.

The Upper Room
The world's most widely used devotional guide
1908 Grand Avenue, Nashville, Tenn.

IJA 1958

THE INTERNATIONAL LESSON ANNUAL

Edited by
Charles M. Laymon
Lesson Analysis by
Roy L. Smith

The latest and most reliable information and materials teachers of adult classes need, to bring superior interpretation of the International Sunday School Lessons . . . . Excellent resource reading for individuals. **$2.95**

AT ALL BOOKSTORES
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

Enjoy financial security in an insecure world

Thousands of men and women are happily unconcerned about the ups and downs of the stock market.

They are secure, and enjoy better-than-average returns on their money, large deductions in income tax, and a deep sense of satisfaction because they are contributing to the betterment of the world.

They are holders of American Bible Society Annuity Agreements.

In the 115 years the American Bible Society has been writing annuities it has never failed. During the Civil War, World War I and World War II—and even throughout the severe economic depressions following the Panics of 1873, 1893 and 1929—every annuity payment was made on time for the full amount. No wonder these annuities are recommended as safe, proper investments by so many banks and counsellors.

These annuities which are such a blessing to those who own them also bless mankind, for they help the Society in its vital ministry of bringing the Bible to people everywhere in their own language.

Prompt, full payments without fail for over a century

AN INCOME ASSURED
Send Coupon Today!

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.
Please send me, without obligation, your booklet NC-81, entitled "A Gift That Lives."
Name_____
Address_____
City_____ Zone___ State_____

Thine Is the Kingdom

By JAMES S. STEWART, Charles Scribner's Sons, New York, $2.50.

James Stewart, professor of New Testament at New College, Edinburgh, has given us a magnificent restatement of motivation for the missionary enterprise. While Dr. Stewart is a New Testament scholar, his book takes the form of popular lectures easily understood by clergy and laity alike. In brief highly inspirational chapters, he treats the centrality of the Cross and the Resurrection and shows the place of the Christian in fulfilling the unaccomplished task of witness around the world.

For the timid, fearful Christian who fears that Christianity is only one of many valid religions, and who questions the eternal significance of the Cross, and who wonders at the eventual victory of Christianity, this book is a stirring document for the rediscovery of a vibrant missionary message.

Not the least of the virtues of this book is its singing, lyrical and soaring faith in the ultimate triumph of God's mighty deeds in Jesus Christ.

Every local church is a mission station and, in Dr. Stewart's opinion, "a thoroughgoing emphasis on the essentially missionary nature of the church will reorientate all our parish activity."

(*Continued on page* 30)

Annual

POST-EASTER CONVOCATION

Three days of spiritual and intellectual renewal
under outstanding religious leaders

Sponsored by

The Colgate Rochester Divinity School
in cooperation with the
New York State Council of Churches

APRIL 7-9, 1958

AYER LECTURER: Robert C. Calhoun, Divinity School of Yale University, on the Doctrine and Person of Christ

RAUSCHENBUSCH LECTURER: Kyle E. Haseldon, Baptist Temple of Charleston, W. Va.
"The Racial Problem in Christian Perspective"

CONVOCATION CHAPLAIN: Halford E. Luccock, Divinity School of Yale University
"Catching Up to Yesterday"

N. Y. STATE COUNCIL BANQUET SPEAKER: Charles Wells, popular lecturer

ALUMNI BANQUET SPEAKER: Stanley I. Stuber, Council of Churches of Greater Kansas City

SEMINARS: Led by Theodore L. Conklin, Henton Davies, Jitsuo Morikawa, Wilbour E. Saunders, Theodore L. Trost, Fred H. Wilkens

For additional information write to:

WILBOUR E. SAUNDERS, *President*
COLGATE ROCHESTER DIVINITY SCHOOL
1100 South Goodman Street — Rochester 20, New York

ANNOUNCING THE 1958 SUMMER SEMINARS

FEDERATION OF THEOLOGICAL SCHOOLS
UNIVERSITY OF CHICAGO

SEMINAR IN PASTORAL CARE
June 23 - July 3
Directors: Granger Westberg
Seward Hiltner

DANFORTH FOUNDATION SEMINAR IN RELIGION AND LITERATURE
(Limited to College Teachers)
June 22 - July 3
Director: Preston T. Roberts, Jr.

SEMINAR IN PREACHING
July 7 - 18
Directors: J. Coert Rylaarsdam, Bible
Joseph Sittler, Theology
Wallace Robbins, Preaching

SEMINAR IN MISSIONS
July 28 - August 8
Director: Pierce Beaver

***Seminar in Ministering to* MEN IN BUSINESS**
August 4 - 15
Director: W. Alvin Pitcher

SEMINAR IN THE CHURCH'S MINISTRY TO YOUTH
August 11 - 18
Directors: Ross Snyder
Perry LeFevre

These Seminars Make Available for Ministers and Laymen Concentrated Studies in Areas of Special Interest. Address inquiries to: Jerald C. Brauer, Dean, Federated Theological Faculty, University of Chicago, Chicago 37, Illinois.

Federation of Theological Schools

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO — Walter Harrelson, *Dean*
CHICAGO THEOLOGICAL SEMINARY — A. C. McGiffert, Jr., *President*
MEADVILLE THEOLOGICAL SCHOOL — Sidney E. Mead, *President*
DISCIPLES DIVINITY HOUSE — W. B. Blakemore, *Dean*

Institute on

ECUMENICAL LEADERSHIP

Boston University School of Theology

July 14 — August 1, 1958

Courses Offered

Local and Regional Councils of Churches in Action,
Dr. Grover L. Hartman

The Interdenominational Survey and Analysis,
Dr. Herbert E. Stotts

The Ecumenical Message of the New Testament,
Dr. Nils Ehrenstrom

Seminar in Ecumenical Theology,
Dr. Nils Ehrenstrom

In co-operation with the National Council of the Churches of Christ in the U. S. A. Some scholarships covering tuition fees and dormitory are available.

Other courses in theological studies offered from June 2 to August 23.

For information and/or registration write to

SAM HEDRICK, Director
745 Commonwealth Ave.
Boston 15, Massachusetts

Readers of the OUTLOOK who keep the list of Council observances will want to insert the following:

Sept. 28—Oct. 5: CHRISTIAN EDUCATION WEEK.

Its purpose is to bring Christian nurture to the fore, to give understanding, enlist interest, challenge men and women to personal support, and to open up ways in which the Christian worker may become more efficient in his calling. The theme is "The Christian Worker and His Calling." Sponsoring unit: The Division of Christian Education, 257 Fourth Avenue, New York 10, N.Y.

Theological Seminary Announcements

On this page, and also on pages 28 and 31, will be found a group of announcements of theological seminary courses and summer conferences. These include training for parish ministry, chaplaincy, missions, teaching, counseling, religious journalism, church music, drama and the church, etc. The OUTLOOK hopes to make these announcements an annual feature in January and February.

The New Church Theological School

provides graduate training for the ministry of the Church of the New Jerusalem.

offers instruction in Emanuel Swedenborg's unique mode of Christianizing modern life in full harmony with scientific progress and personal experience.

Educational connections with other theological institutions

EDWIN G. CAPON, *President*
48 Quincy Street Cambridge 38, Mass.

Andover Newton Theological School

Accredited by the American Association of Theological Schools

- Training for B.D., M.R.E., and S.T.M. degrees in preparation for Parish ministry, chaplaincy, missions, teaching and counseling.
- Outstanding Faculty and Excellent Library Facilities.
- Low cost campus housing for single men and women and for married students.
- Field work, Scholarships and Student Aid available.
- Clinical Pastoral Training in cooperation with three teaching Hospitals. (Summer School June 2 to August 22, 1958)

Herbert Gezork, *President* Roy Pearson, *Dean*

ANDOVER NEWTON THEOLOGICAL SCHOOL
210 Herrick Road Newton Centre 59, Massachusetts

HARTFORD

Founded 1834

Interdenominational

Four Graduate Divisions

THEOLOGICAL SEMINARY

SCHOOL OF RELIGIOUS EDUCATION

KENNEDY SCHOOL OF MISSIONS

INSTITUTE OF CHURCH SOCIAL SERVICE

For information write

President
Russell Henry Stafford
The Hartford Seminary Foundation
Hartford, Conn.

PACIFIC SCHOOL OF RELIGION
SUMMER SESSION

Two 3-Week Terms
First Term June 23 - July 11
Second Term July 14-August 1

GEORGE D. KELSEY, Drew University	Ethics, Both Terms
JOHN H. OTWELL, Pacific School of Religion	Old Testament, Second Term
R. B. Y. SCOTT, Princeton University	Old Testament, First Term
CLAUDE WELCH, Yale Divinity School	Theology, Both Terms
JACK FINEGAN, Dean	Archeology, Both Terms

Also

Leadership School for Student Y.M.C.A. - Y.W.C.A.
June 19 to August 3

Danforth Seminar for Junior College Teachers
June 23 to July 11

Send for Information

PACIFIC SCHOOL OF RELIGION
Interdenominational
Stuart LeRoy Anderson, *President*
1798 Scenic Avenue, Berkeley 9, Calif.

GARRETT SUMMER SESSIONS 1958

June 23 to July 25
first session

July 28 to August 29
second session

A wide variety of graduate courses in religion by a distinguished faculty.

Designed for pastors, religious educators and other professional workers, as well as students.

For information, please write:

DR. WILLIAM F. CASE
Director
Office of Summer Sessions
Garrett Biblical Institute
Evanston, Illinois

Books

(*Continued from page* 28)

Thus this book becomes a high priority item on the list of every minister and sensitive layman.

T. K. THOMPSON

They Knew Jesus

By GEORGE CORNELL, William Morrow & Co., New York, $3.75.

Readers of the daily press have become acquainted with the name of George Cornell as a by-line of important articles dealing with religion. They have also often seen Associated Press dispatches which came from him even though they did not carry his name. His newspaper stories have been exceptional for accurate and discriminating reporting and show that he has an appreciative understanding of the things he writes about.

Mr. Cornell now appears as the author of an admirable book on the life and character of Jesus as seen through the eyes of his contemporaries. Like the good reporter that he is, he is careful not to run beyond the New Testament data. But he lets his rich imagination play upon the material of the Gospels in a way which makes their main figures come vividly alive.

Twenty-four of the personalities who were in some way associated with Jesus are thus depicted in narrative chapters full of dramatic color. Among them, of course, are major figures like Mary, Joseph, John the Baptist, Peter, John, Thomas and Matthew. Minor figures like Mary Magdalene, Zaccheus, Martha, Salome, Pilate, Caiaphas and Pretonius, the centurion who crucified Jesus, are also depicted in a way which adds to the significance of the Central Figure. An epilogue brings Paul into the picture as the interpreter of the meaning of Jesus for the world.

SAMUEL MCCREA CAVERT

Christ and Adam

By KARL BARTH, Harper & Bros., New York, $2.00.

One of the most fascinating aspects of the theology of the Apostle Paul is his concept of the relation of Adam and Christ as set forth in the fifth chapter of Romans. We have in microcosm the entire theology of the great apostle when he said, "For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many." (Romans 5:15 RSV)

Unfortunately, through the influence of St. Augustine, an essentially Platonic view of sex and creation has crept into the bloodstream of Christian doctrine. In this brief commentary, Karl Barth tries to describe what he believes to be the Pauline, rather than the Augustinian, meaning of the doctrine of man.

To this reviewer at least, Karl Barth is still the classic theologian of this era and everything he writes must be taken seriously as a modern grappling with the meaning of Biblical theology.

T. K. THOMPSON

Books Received

PRAYERS FOR EVERY NEED, *William H. Kadel*, John Knox Press, Richmond 9, Va., $1.50.

PELOUBET'S SELECT NOTES, 1958, *Wilbur M. Smith*, W. A. Wilde Co., Boston, Mass., $2.95.

JESUS LOVED THEM, *Sam Patrick* and *Omar Garrison*, Prentice-Hall, Inc., New York, N. Y., $3.95.

RESURRECTION AND HISTORICAL REASON, *Richard R. Niebuhr*, Charles Scribner's Sons, New York, N. Y., $3.95.

WILL THE MIDDLE EAST GO WEST? *Freda Utley*, Henry Regnery Co., Chicago 4, Ill., $3.50.

REALITY AND PRAYER, *John B. Magee*, Harper & Bros., New York, N. Y., $3.50.

THE PRESENCE OF ETERNITY, *Rudolf Bultmann*, Harper & Bros., New York, N. Y., $3.00.

PICTORIAL HISTORY OF PROTESTANTISM, *Vergilius Ferm*, Philosophical Library, New York 16, N. Y., $10.00.

AN EXPERIMENT IN GENERAL CHRISTIAN EDUCATION, *William E. Kerstetter* and *Phillips Moulton*, Board of Education, The Methodist Church Box 871, Nashville, Tenn., $1.00.

SAYINGS OF JESUS, Fleming H. Revell Co., Westwood, N. J., $1.00.

FRIENDSHIP, *Ralph Waldo Emerson*, Fleming H. Revell Co., Westwood, N. J., $1.00.

MY DAILY PRAYER, *F. B. Meyer*, Fleming H. Revell, Westwood, N. J., $1.00.

AS A MAN THINKETH, *James Allen*, Fleming H. Revell Co., Westwood, N. J., $1.00.

A VERSE A DAY, *W. H. Little*, Vantage Press, New York, N. Y., $3.75.

THE QUIET TIME, *George Bilby Walker*, Vantage Press, New York, N Y., $2.50.

YOU ARE NOT ALONE, *Raymond Edward Wilson*, Vantage Press, New York, N. Y., $2.00.

The 1957 Lyman Beecher Lectures

THE PREACHER'S TASK AND THE STONE OF STUMBLING

By D. T. NILES. One of the outstanding leaders of the World Council of Churches radically re-examines the responsibility of those who preach the message of Christ in the light of the author's experience with Hinduism, Buddhism and Islam in Asia. Dr. Niles' viewpoint is fresh, stimulating and strongly evangelistic.

"His latest book brilliantly reflects the qualities which have made him recognized in the western world as well as in the east. He is a prophetic interpreter of the Christian message."

—SAMUEL MCCREA CAVERT

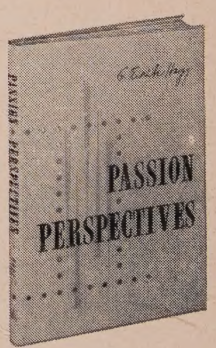
At your bookseller $2.00

HARPER & BROTHERS, N. Y. 16

probing Calvary's contrasts

PASSION PERSPECTIVES

by G. Erik Hagg



Intricately intermingled are the contrasting visions from Calvary which flash through these 10 contemporary sermons for Lent. Emphasizing anew that the Cross of Christ must ever be grounded in the reality of human experience, these messages display significant meaning for today in the incongruity of Roads, Rites, Reeds, Robes, Realms and Revolts found in the Passion Story. Here, too, are striking lessons drawn from the discordance of Calvary's Rulers, Robbers, Realists and Revolutionists — figures not unrelated to our own day. JUST PUBLISHED $1.75

ever timely

SERMONS ON THE PASSION OF CHRIST

by Martin Luther

A rich blessing to clergy and laity alike are these 13 Lenten sermons by the great reformer. Underscoring once more the central significance Luther attached to the Atonement, these sermons for Holy Week provide an original source for Luther's beliefs on many doctrines. $2.50

At Your Bookstore or **AUGUSTANA BOOK CONCERN** **Rock Island, Illinois**

The Theological Schools of
THE METHODIST CHURCH

provide seminary training in regular graduate-professional study for young men and women preparing for

The Parish Ministry

Other Church Vocations

Director of Christian Education
Campus Religious Activities Director
Pastoral Counsellor
Missionary
Military Chaplain
Minister to Industry
College and University Teacher of Religion

Specialized Curricula

Church Music
The Ecumenical Movement
Community Analysis, Rural & Urban
Religion in the Arts
Religious Journalism
Recreation Leadership

Post Graduate Study Programs for the M.A., S.T.M., Th.D., and Ph.D. Degrees

---

All Methodist Seminaries are fully accredited by
the American Association of Theological Schools

THE ASSOCIATION OF METHODIST THEOLOGICAL SCHOOLS

BOSTON UNIVERSITY SCHOOL OF THEOLOGY
Walter G. Muelder, Dean
Boston, Massachusetts

EMORY UNIVERSITY SCHOOL OF THEOLOGY
William R. Cannon, Dean
Emory University, Georgia

GARRETT BIBLICAL INSTITUTE
Dwight E. Loder, President
Evanston, Illinois

THE ILIFF SCHOOL OF THEOLOGY
Harold F. Carr, President
Denver, Colorado

THE THEOLOGICAL SCHOOL OF DREW UNIVERSITY
Bernhard W. Anderson, Dean
Madison, New Jersey

THE DIVINITY SCHOOL OF DUKE UNIVERSITY
James Cannon, Dean
Durham, North Carolina

GAMMON THEOLOGICAL SEMINARY
Harry V. Richardson, President
Atlanta, Georgia

WESLEY THEOLOGICAL SEMINARY
Norman L. Trott, President
Westminster, Maryland

PERKINS SCHOOL OF THEOLOGY, Merrimon Cuninggim, Dean
Southern Methodist University, Dallas, Texas

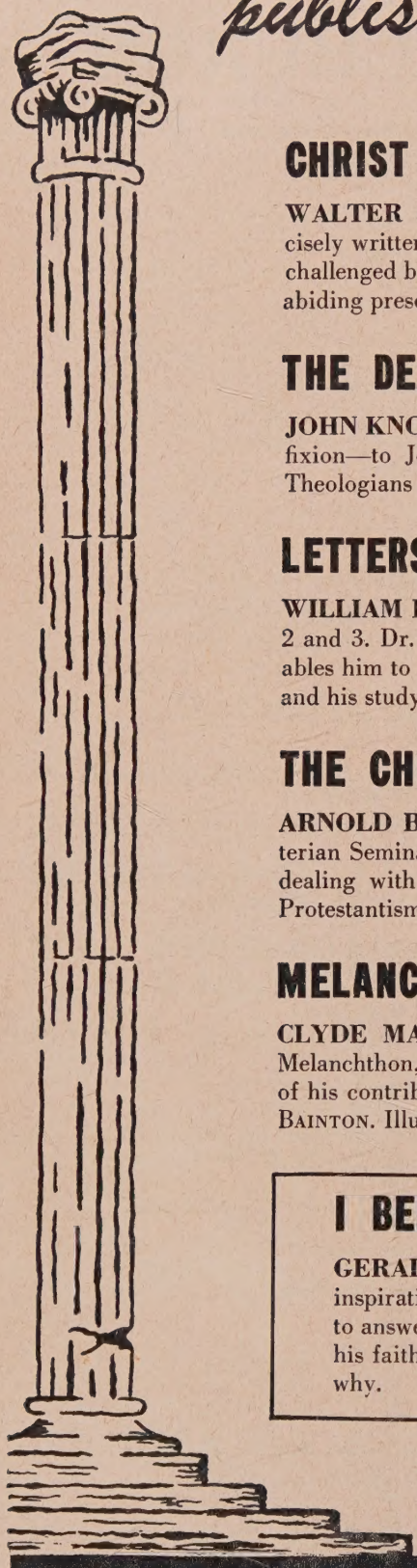
SOUTHERN CALIFORNIA SCHOOL OF THEOLOGY
Ernest C. Colwell, President, Claremont

For further information write the seminary in which you are interested, or the Director of Theological Education, Board of Education of The Methodist Church,

DR. GERALD O. McCULLOH, *Director*, Box 871, Nashville 2, Tennessee

Important New Books

published January 6



CHRIST BE WITH ME

WALTER RUSSELL BOWIE. Thirty-one daily meditations and prayers—concisely written, yet with warmth and feeling. All readers of devotional material will be challenged by Dr. Bowie's penetrating insight and strengthened by his deep sense of the abiding presence of Christ. **$1.75**

THE DEATH OF CHRIST

JOHN KNOX. A profound and deeply moving study of the significance of the Crucifixion—to Jesus himself and to the church—by a well-known biblical interpreter. Theologians and other serious readers will find this a richly rewarding book. **$2.75**

LETTERS TO THE SEVEN CHURCHES

WILLIAM BARCLAY. A background and interpretation of the letters in Revelation 2 and 3. Dr. Barclay's complete mastery of New Testament language and history enables him to illuminate much that the average reader might not notice in these letters, and his study brings out their vivid contemporary quality. **$2**

THE CHURCH FACES THE ISMS

ARNOLD B. RHODES, EDITOR. Prepared by the faculty of Louisville Presbyterian Seminary especially for local church leaders, this book offers practical help in dealing with the groups and movements challenging the larger denominations of Protestantism today. **$4.50**

MELANCHTHON, THE QUIET REFORMER

CLYDE MANSCHRECK. A biography exploring the true greatness of Philip Melanchthon, theologian of the Reformation, and demonstrating the enduring qualities of his contribution. "A full-scale treatment, both erudite and readable."—ROLAND H. BAINTON. Illustrated with 22 contemporary woodcuts. **$6**

I BELIEVE

GERALD KENNEDY. First in the new "Know Your Faith" Series—brief inspirational discussions of important areas of the Christian faith, designed to answer the average person's questions about his beliefs and to strengthen his faith. Bishop Kennedy's book covers what a Christian can believe, and why. **$1.25**

Visit Your Bookstore Soon

ABINGDON PRESS

PUBLISHER OF THE INTERPRETER'S BIBLE